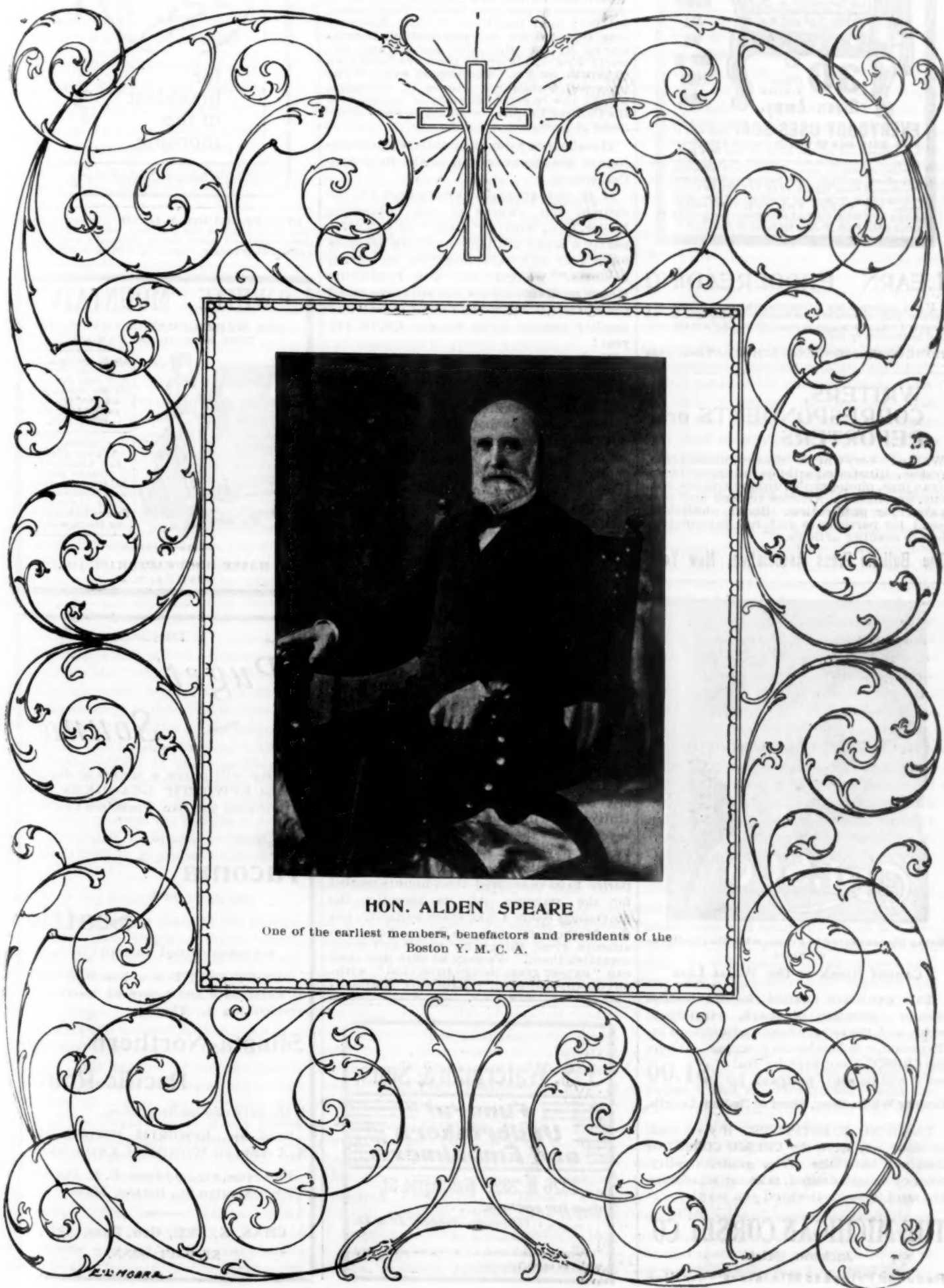


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# Zion's Herald

WEDNESDAY, MAY 1, 1901



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## Sick of Opinions

I am sick of opinions. Give me good and substantial religion—a humble, gentle love of God and man.—John Wesley.

## Big Plant--No Dividends

REV. DR. J. D. BARBEE, Agent for the Publishing House at Nashville, Tenn., was introduced to the Conference and presented his annual report. The net sales for the two houses, Nashville, Tenn., and Dallas, Tex., amount to \$383,745; increase over last year, \$40,447. Total assets, \$933,067; total liabilities, \$12,535. The only loss reported on any publications is occasioned by the *Methodist Review* and *Epworth Era*. Neither of these pays its own expenses as yet. The report says: "The proposed Publishing House in Shanghai awaits the re-establishment of peace with the Chinese Empire."—*Baltimore and Richmond Advocate*.

The above is from the published proceedings of the recent session of the Baltimore Conference.

It is not generally understood by the church, the owners of the Publishing House, how, with a "plant" of \$933,067—nearly a round million—and with net sales for a year of \$383,745 and "an increasing business," we get from the Publishing House no dividends for the superannuated preachers. When we had less "plant" and smaller annual sales we got \$20,000 per year!

We do not mean to suggest, in the remotest sense, that we think there is any fraud in the management of this interest, but we submit that the church—the owners of the House—should be made to understand how it is that, with an increasing business and an enlarged "plant," the dividends have gone from \$20,000 per year to no dividends at all.—*Wesleyan Christian Advocate*, Atlanta, Ga. (Methodist Episcopal Church, South.)

## Likely to Succeed

THE Methodist Twentieth Century movement is meeting with large success, and it is quite probable that the full \$20,000,000 will be secured by the close of 1901. Already some \$9,000,000 have been pledged. A great part of this goes to the endowment of educational institutions. The Ohio Wesleyan University has thus far received the largest gift, \$600,000. Syracuse University has received \$750,000 for new buildings. Only endowment sums, however, are counted in the movement. The American University, the Northwestern University and the Ohio Wesleyan University will each receive \$1,000,000. In several cities the movement has taken the form of paying off the indebtedness of the churches. Albany and Milwaukee are reported to have secured the amounts needed for the purpose. At its inception the movement seemed like sheer audacity, but the Methodists seem to know how "to attempt great things for God" and to accomplish them. We may be sure that they can "expect great things from God" without disappointment.—*Examiner* (Baptist).

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# Zion's Herald

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Number 18

## Zion's Herald

CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

### Building Good Roads

Object lessons in road-making are being given in the South under the supervision of the Department of Agriculture, with the expectation of stimulating the people to systematic and energetic effort in the development of highways passable at all seasons of the year. The department has at its disposal a train of eighteen cars furnished by the Illinois Central Railroad Company, and a great variety of road-making machinery provided by the manufacturers. The magnitude of the undertaking is shown by the machinery carried: One mammoth general separator, one road leveler and engine, one traction engine, two road builders, two graders, two ditchers, three iron dump carts, three rollers, three road brushes, two medium levelers, three scoops, one sprinkler, four steel reversible road machines, and minor apparatus. Besides the officials in charge there are mechanics and skilled workmen who demonstrate the "science" of road-building. An important feature is the educational department, which gives lectures and distributes printed matter on the subject of good roads. The lectures, together with the actual construction of short sections of roadway, will undoubtedly arouse the desired enthusiasm. A similar expedition, under the auspices of the League of American Wheelmen, to operate between Chicago and Buffalo, is under consideration.

### Invasion of New England by Foreigners

A change is taking place in the population of the New England States which threatens the ultimate elimination or subordination of the historic Yankee stock, and the development of a new element of mixed foreign origin, with no claim whatever to the honorable distinction of a "blue-blooded ancestry." The characteristics of this process of transformation are: The increase of foreign population composed of young married men and women; the departure of many young men of New England parentage for the West; the large proportion of unmarried New England women; and the increase of deaths over births among the native population. The ratio of births among the foreigners is considerably in excess of the deaths. According to a compilation made by the *Springfield Republican*, the

situation in Connecticut reveals a large percentage in favor of the foreign population, and the presumption is that similar conditions exist in the other New England States. Last year, in Connecticut, the native births numbered 8,299 and the deaths 10,388—a loss in proportion of 2,169; while among the foreigners there were 8,218 births and only 3,678 deaths—a gain of 4,540. The general conditions indicate that this ratio will constantly increase, and that in the course of time the population of foreign origin will be largely in the ascendancy in New England. By the time this actually becomes true, the so-called population of foreign extraction will be so completely assimilated that in all essentials it will be American.

### Monument to Commodore Perry

A movement is under way in Japan to raise a fund for the erection of a monument to Commodore Perry, who opened Japan to the world in 1853. It is under the auspices of the "American Association of Japan." In a circular issued by this association acknowledgment is made that by the act of Commodore Perry the United States rendered that country a "great and important service." The development of the Japanese people is attributed to "the friendly intercourse with the United States and other nations." The plan is to erect the proposed monument at Kurihama on July 14.

### Will Aim to Prevent Strikes

Next Tuesday the conciliation committee of the National Civic Federation will meet in New York city to complete its organization and outline a plan of action. This committee had much to do with the settlement of the recent anthracite coal trouble, and is credited with preventing a disastrous strike. It is the hope of the Civic Federation that by friendly mediation between employers and employees, it will be able to forestall a recurrence of the ruinous struggles between capital and labor which have taken place within the last ten years. The conciliation committee plans to be on the watch for differences and to settle strikes before they materialize. Men of national reputation representing the church, labor, and all branches of business and manufacturing interests, are the leaders of this movement. Among them are: President Seth Low, of Columbia; Cardinal Gibbons, Archbishop of Baltimore; Right Rev. Henry C. Potter, Bishop of New York; Warren A. Reed, chairman of Massachusetts Board of Conciliation; Samuel Gompers, president American Federation of Labor; John Mitchell, president United Mine Workers of America; Martin Fox, president Iron Molders' Union of America; T. J. Shaffer, president Amalgamated Associa-

tion Iron and Steel Workers; Frank P. Sargent, grand master Brotherhood of Locomotive Firemen; S. R. Callaway, president New York Central Railway; J. H. Flagler, of the National Bank of North America. Many institutions controlling large capital are interested. This is a most encouraging movement because it will bring together in intimate conference the very men who have the most to do with the management of difficulties arising between the employer and his helpers.

### Indirect Taxation in New York

One of the notable achievements of Governor Odell in the late New York Legislature was the carrying through a plan designed to abolish a large proportion of direct taxation by exacting tribute from rich and prosperous corporations. The measure was bitterly opposed in the legislature, and its advocates were obliged to make concessions; but, even with the forced compromises, a great advance was made in compelling certain lines of business, which usually escape such responsibilities, to bear a fair share of the cost of government. The shifting of the burden was accomplished by imposing a tax of one per cent. on savings banks' capital, surplus and undivided profits; one per cent. on insurance companies; one per cent. on trust companies; and the amendment of the General Corporation Tax law providing for the taxation of manufacturing corporations. Other acts of this legislature worth noting are: A revised charter, municipal ownership of water supply, a single-headed police commission and a tenement house commission, for New York city; measures to consolidate a number of State boards; and the requirement of a signed, witnessed and recorded contract in common law marriages.

### President McKinley's Special Train

President McKinley and party will make their ten-thousand-mile trip to the Pacific coast and return in one of the finest trains ever put upon the railroad track. It will consist of an engine and seven cars—the combination baggage and smoking car "Atlantic," the dining car "St. James," two compartment cars, each with seven staterooms and two drawing-rooms, the "Omena" and "Diana," two twelve-section drawing-room sleepers, the "Pelion" and the "Charmion," and the private car "Olympia," which will be occupied by President McKinley during the ride West. On the return trip he will use the private car "Campania." The "Olympia" is seventy feet long, and has five private rooms and one sofa section. Two of the rooms contain brass beds, large mirrors, wardrobes, and every convenience. The dining-room and observation-room at the rear is sixteen feet long, and has an

extension table and two cabinets. It is finished in vermillion, the private rooms in maple, mahogany, and coco, and the kitchen in English oak. It is lighted with gas and heated by steam. The "Campania" is almost the counterpart of the "Olympia." All the other cars are conveniently arranged and are finished in vermillion, elaborately carved, and the rooms are painted in ivory and gold. Upholstery and draperies are in harmony with the general color scheme. The party fortunate enough to enjoy this tour consists of the President and Mrs. McKinley and the members of the cabinet and ladies, with the exception of Secretaries Gage and Root and Attorney General Knox. At 10.30 Monday morning the train left Washington for New Orleans by way of Virginia, Alabama, and Tennessee. From New Orleans to San Francisco the itinerary includes stops at the more important cities of Texas, Arizona, and Southern California. After "doing" the city of the Golden Gate, the distinguished party will pass through Oregon, Washington, a part of Montana, visit the Yellowstone National Park, Salt Lake City, Denver, and thence on East by way of Kansas City, St. Joseph, and Rock Island to Chicago. A short stay will be made in Chicago, after which they will run to Buffalo to attend the Pan-American Exposition. The date set for reaching Washington is June 15. The tour planned will take the party across twenty-three States and two Territories, and give glimpses of the Gulf of Mexico, the Pacific Ocean, and the Great Lakes. Where possible, the State capitals will be visited. Numerous stops will be made at towns not here named. Arrangements have been made for drives at the various stopping places, thus accommodating a much larger number of people than by the customary receptions.

#### Minister Conger and Missionary Ament

Major Edwin H. Conger, United States Minister to China, and Dr. W. S. Ament, who has been engaged in missionary work in that country for the last twenty years, arrived in San Francisco from the Orient last Thursday. There is special interest in these men because of the rumor that there is friction between the Administration and Mr. Conger, and because of the sensational charges of looting against Dr. Ament by "Mark Twain." Referring to the charges against Dr. Ament, Mr. Conger said: "The stories of looting by missionaries and their collecting of indemnities by force are absolutely false." Explanations by Dr. Ament are to the effect that all money collected by the missionaries was by a peaceable arrangement with the Chinese officials and the orderly residents of the towns where the damages were inflicted. Much additional light is given, completely vindicating the missionaries, and suggesting that "Mark Twain" either acted on insufficient information or "misinformation" furnished by prejudiced correspondents. Mr. Conger's visit to the United States is in accordance with his own suggestion, and does not appear to have been caused by the Administration. He expects to remain in this country six months and then return to China — provided he is not meanwhile persuaded to

become a candidate for the governorship of Iowa.

#### Reform Measures in China

Recent imperial decrees indicate that the Empress Dowager has at last recognized the imperative need of "reform measures." The Privy Council has been abolished, and in its place a general board of state affairs has been created, consisting of three Chinese and three Manchus, two viceroys as associates, and Prince Ching as president. This board is required to recommend whatever changes may be needed, and present them to the Emperor, who will in turn report the suggestions to the Empress Dowager. The plans accepted will be put into force after the return of the court to Peking. Viceroys, governors and foreign ministers have been commanded to send reform memorials to the court. Minister Wu Ting-Fang has improved this opportunity to the utmost. He covers administrative, economic, and financial conditions, and presents in detail the best features of Western administration as applicable to China. He holds that there is nothing lacking in the resources of China or in the character of the people to keep the empire from securing the same advantages which have come to Japan. A famine affecting a population of eleven million persons has spread over the province of Shan-Se, and an appeal for relief has been issued.

#### President Castro Rebuked

Spain, Germany and the United States have notified the government of Venezuela that they will no longer respect the decisions of the courts of that country, and that certain decrees by President Castro are considered null and void. In the case of the asphalt dispute the United States has served notice of a "review" of the decision of the Venezuelan courts. Great Britain and Holland are about to take similar action to that of Spain and Germany. The striking thing about the action of these governments is that there has been no concert whatever. Venezuela seems to be in bad repute among the nations. France broke off diplomatic relations with that country several years ago, and President Castro has repeatedly appealed for their renewal, but has been ignored. It is only within the last year that Belgium and Holland have re-established their legations at Caracas. It appears to be the intention of the United States to send no minister to Venezuela until the present cause of offence is removed. Minister Loomis will take a trip abroad, and later will probably be transferred to a post in Europe. Meanwhile the United States will be represented in Venezuela by a *chargé d'affaires*, which is the first step toward complete withdrawal of civil representation.

#### Consolidation of Labor Unions

At a meeting held in Pittsburg on Saturday, composed of representatives of labor organizations, plans for organizing a gigantic union were discussed. The development of trusts has caused much secret agitation in favor of a fusion which would give them power, by co-operative action, to resist the expected attacks of the rapidly forming combinations of capital. It is proposed to hold a delegated

convention in Chicago in July for the purpose of furthering this consolidation. Already the movement has the support of the international associations of machinists, iron-molders, boiler-makers, ship-builders, electrical workers, blacksmiths, pattern-makers, core-makers, brass finishers, metal polishers, and stove-mongers. As a part of the process of unification Building Trades Councils have recently been organized in Boston, Philadelphia, Baltimore, Buffalo, Rochester, New York, Detroit, San Francisco, St. Louis, Milwaukee, Scranton and Hartford. A fusion of labor unions would unite several millions of men who would thus have the power to paralyze the industries of the country, if they so desired, in case of serious difficulty with the capitalists.

#### Will Entertain American Visitors

Hundreds of visitors from the United States throng England each year. They stay at the hotels, visit public places, and return to America without knowledge of real English life except that which can be gained from the outside. A few, however, are provided with letters of introduction which open all doors to them, but the great mass of travelers are inexorably excluded. Realizing this condition and the desirability of more intimacy, certain broad-minded Englishmen have projected the Atlantic Union, a society designed to introduce American tourists to English homes and social life. The council of management includes Lords Aberdare of Duffryn, Ashley, Brassey, Coleridge, Duncannon, Kinnaid, Monks-well, and Rosemead, Deans Reynolds, Hole, and Farrar, and various professors and members of the House of Commons. The office of president has been left vacant, but it is expected that it will soon be filled by the election of the Duke of Cornwall and York.

#### Cubans Confer with the President

The Cuban convention, after discussing the "Platt amendment" for two months without reaching a conclusion, appointed a commission to confer with President McKinley. Last Wednesday the commissioners — Diego Tamayo, Gonzales Llorente, Pedro Betancourt, Rafael Portuondo, and Domingo Mendez Capote — accompanied by Pedro M. Entenza, interpreter, M. M. Coronado, editor of *La Discusion*, and Juan P. Starling, editor of *El Mundo*, arrived in Washington, and were accorded a courteous welcome. They were introduced by Governor General Wood. President McKinley and Secretary Root did everything within their power to remove the very evident erroneous opinions entertained by them relative to the attitude of the United States toward Cuba, and, while there has been no specific declaration to that effect, there is reason for believing that the Platt amendment will be adopted as a result of the conference. It developed during the several interviews that the commission was deeply interested in securing the free admission to the United States of Cuban sugar and tobacco, and it is understood that the President will recommend the removal of the tariff on those commodities. While in Washington the Cubans were tendered a banquet by the President. After a short visit to New York this week, the commission will return home.



## TEACH US TO PRAY

IT is natural enough that we should recognize the need that we be inspired to begin and persist in prayer. For prayer involves the expenditure of the very energy of the soul. But why should we ask that we be taught how to pray? Prayer is the spirit's utterance to God. It is the whole process of communion between our spirits and our Father in heaven; and therefore there must be a language of prayer, which we cannot learn from each other. It is very much like learning to talk when we learn to pray. One baby cannot teach another baby to talk. This is the joyous task of motherhood itself. Little by little the words grow familiar as time passes. Communion between the two becomes more perfect as language becomes more completely the possession of the child. And so it is God alone who can teach us how to pray. We must learn the language of prayer in the life that is closely bound with His.

But there is also a form of prayer which is deeper than all words. Just as sometimes the deepest communion of the spirit is realized when a child looks into its mother's eyes, nestles closely to her, and simply loves her in silence, so there are moods of the spirit in which no language of prayer is necessary. We are sure that God loves us; we lay our hearts very close to His, and it is enough. Many of our deepest prayers are mute. But even for this we need to be taught by God.

## SPIRITUAL CONCENTRATION

THE Rev. Andrew Murray had a certain illustration which he was very fond of using, and which certainly expresses in a vivid and forcible way one of the most valuable lessons of life. "I may put a poker into the fire," he was wont to say, "twenty times in the course of a day, and leave it there two or three minutes each time, and it will never be thoroughly heated. If you are going to get the fire of God's holiness and love and power burning in your heart, you must take more time in His fellowship."

Concentration, continuous immersion and saturation of the soul in whatsoever ministers to its higher life, is the great secret of power. This is as true in art as it is in religion; it is as true in professional life as it is in art; it is true in everything that is large enough for the human spirit to become immersed or engrossed in.

The average Christian lacks spiritual concentration. He does not give himself with sufficient devotion of energy to the highest life within him, the life of spiritual communion with God, the life of aspiration after holiness, the life of brotherly love, the life of unselfish denial. He touches this life intermittently, briefly, indifferently, like a poker that is often thrust into the fire, but never heated there. He does not get the deep white heat of the love of God and man into the very core of his soul, so that it possesses him and goes out from him in a holy radiance and warmth. Probably not one Christian in fifty, nowadays, knows what it is to actually commune with God, as the earlier saints were wont to do. We see how that rare and beautiful virtue of spiritual med-

itation and communion with God is dying out, as we note the passing away of the occasions that were sacred to it—the abolition of Fast Day, for instance; the abandonment of morning and evening family worship, save, perhaps, on Sunday; the shortening and conventionalizing of personal devotions, etc. We are losing that spiritual concentration, that immersion and absorption of the soul in God, that gave such glow and power to the lives and ministries of our Christian forefathers.

It is useless to talk about revivals and the like until we can get on fire ourselves, as the older Christians did, and so be fit to kindle the divine flame in others. A poker that does not stay in the fire long enough itself to get more than black-hot, will not kindle even the driest shavings. We must get back to the old joy and enthusiasm of personal communion with God before we can spread this divine fire of love and regeneration among the souls of our fellow-men. And there is only one way we can do that—by subtracting some of our lavishly-given energy from superficial, earthly things, and concentrating it upon the life that lies deepest within the soul.

## Younger Men for the Episcopacy

ON pages 556 and 557 of this issue we present a noteworthy and suggestive contribution from Dr. Ernest Vernon Claypool, on "Some Episcopal Chronology." The writer treats the question in excellent spirit, with the sole purpose of enabling the church to so comprehend the situation that it will secure the ablest leadership. It is certainly a source of regret, generally recognized and felt, that so many members of our Episcopal Board have passed the era of their greatest physical and intellectual activity. It is no reflection upon any one of the revered number that, because of advanced age and limitations occasioned thereby, so many are disqualified from doing the work and bearing the burdens which younger men would heartily assume.

There is another consideration which emphasizes the need of younger men in our episcopacy. As a rule, with some refreshing exceptions, age is attended with a timid and conservative outlook. The golden age to men of threescore and ten, especially for the Christian Church, lies in the past rather than in the future. A change of the raiment of divine truth is often mistaken by the dimming eyes of the aged for a change in the substance of truth itself. If this be so, the man is easily put out of joint with the times, and fails to apprehend the trend of the life about him. Wise counsel and successful leadership of the militant host of Jesus Christ are then no longer possible. Younger men, therefore, are needed in the counsels of our Episcopal Board—men with the modern spirit, with larger vision, and more hopeful and courageous outlook. Dr. Claypool puts the situation admirably in his closing paragraph: "The experience of the older members should make the church loth to relieve them of responsibility, and careful to preserve their faculties by not overburdening them. The severer physical tasks of the episcopacy should be performed by the younger men. The ideal Board of Bishops must contain youth and fire, age and caution, business ability, theological acumen, and oratorical power, which can be realized only by the elevation of all classes of men to the episcopal office." He states that five Bishops of the church were elected when only forty years old, or younger. Janes was only thirty-seven

when elected, and Simpson thirty-nine, and what spiritual and intellectual giants they became! We are fully convinced that, in order to secure the most aggressive leadership and useful service, younger men should be elected to the episcopacy. We are satisfied that the present most urgent need of the church is for an unusual accession to its episcopal force of the choicest younger men of the denomination. We should welcome the election, at the next General Conference, of at least eight new Bishops, provided no one of the eight was more than forty years of age.

## Dr. D. D. Thompson Elected

THE Book Committee, at a special meeting called at Cincinnati, April 25, elected Dr. D. D. Thompson editor of the *Northwestern Christian Advocate*. It will be recalled that, in our issue of April 3, we presented a portrait of Dr. Thompson, with a sketch of his life and work, and gave the reasons why, in the highest interests of the denomination and Methodist journalism, he should be elected to the position. We are, therefore, greatly gratified at his election. We are sure that he will fully justify the confidence which has been placed in him. But our estimate of our *confrère* is too fresh in the minds of our readers to render repetition necessary. The *Christian Advocate* of Nashville, the official organ of the Methodist Episcopal Church, South, so ably edited by Dr. E. E. Hoss, thus wisely refers to Dr. Thompson in its last issue: "The appointment of Mr. D. D. Thompson as editor *ad interim* of the *Northwestern Christian Advocate* was a wise act on the part of the Book Agents. Mr. Thompson is a newspaper man to his finger-tips. He has long been the very capable and popular assistant of Dr. Edwards, and he will keep the *Northwestern* up to its high level. If he should be permanently retained in his new position, it would be a sign of ecclesiastical common sense."

## We Take It All Back

TO be entirely frank and just with our readers, as is our unvarying purpose, we are compelled, with some reluctance, to refer again to additional revelations concerning the life of Prof. George D. Herron. We confess that we have been strongly impressed with his addresses and his books. When he came to Boston several years ago, we presented a portrait of him, reported his addresses, and commented favorably upon some things he said. We believed him to be a prophet, an inspired interpreter of the teaching of Jesus, especially of the Sermon on the Mount, which he applied afresh to the social, civic, and property problems of the hour. He was commended by men of the highest character. We never heard the slightest criticism upon his life until a few weeks ago, when we were shocked by the announcement that his wife had secured a divorce and the custody of their four young children. Last week the painful facts in the case were made public. Prof. Herron had been invited to speak at a meeting of the "Get-Together Club." Judge Gaynor, of the Supreme Court, was to preside. When the facts relative to his relation to his wife became known, the Judge refused to preside, and other speakers—Rev. Dr. Newell Dwight Hillis, pastor of Plymouth Church, Rev. Dr. S. D. McConnell, Rossiter W. Raymond, and Dr. James M. Whiton—declined to appear on the same platform with Prof. Herron. Dr. Hillis, when pressed to explain his refusal to speak on the occasion, said, according to the *New York Sun*:

"Professor Herron marries a young woman,

and is the father of four children, almost babies; forms a friendship with a young unmarried woman, from whom he accepts money to buy his clothes, hats, shoes, and traveling expenses; against his wife's protest goes abroad with this woman friend and her mother for a year; returns to tell his wife that he has ceased to love her, but loves another, and persistently urges his wife to obtain a divorce. Now, when every possible excuse based upon incompatibility has been urged, it remains true that, at whatever sacrifice and renunciation, the man should have been true to the four children he has brought into the world. These babes are weak, physically, and Herron owed his strength to them; they are ignorant, and he owed his wisdom to them; they are poor, and the father owed his earnings and the right to a good name to them. One day this man announces to the mother of these children that he has ceased to love her and loves another woman, and that money enough at 5 per cent. would be provided for her to rear these children for him. She reluctantly asks for the divorce, for desertion, which he does not contest. The whole transaction is monstrous.

"The time has fully come for some one to say to Mr. Herron that Brooklyn is a town that represents faith in the Ten Commandments. We believe in liberty, toleration and charity, but we also believe in the home, in the moral law, and in God Almighty. The members of the Get-Together Club were absolutely ignorant of Mr. Herron's character and career when they gave to him this invitation. The platform of this club is the Ten Commandments. Now, I did not want to stand on that platform and permit Mr. Herron to take an axe and knock out one of the planks named the Seventh Commandment, particularly when just beneath that platform are the flames of the pit, waiting to consume a father who deafens his ears to the bitter cries of his deserted babes."

This is strong language, but none too strong. The shameful facts in the case justify Dr. Hillis. We were wholly deceived in Dr. Herron, and hereby withdraw every word of approval of the man that has appeared in our columns. The *Philadelphia Press* makes this very pertinent and explanatory comment upon the matter:

"Sad this catastrophe is, but inevitable. Social morals are all woven of one piece. The commandments are all on the same two tables. The foundations of society are of one order. A conviction of the sanctity and security of contracts is bound up with a conviction of the sanctity and security of the home. What is attacked as private ownership is the slow product of centuries of personal integrity. It is the survival of the rights of the most fit. You cannot meddle with one part of the social structure without meddling with all. 'Living the Sermon on the Mount' is extremely apt to be much easier in dealing with the property rights of other people than in curbing one's own personal desire. Through long centuries this has proved true. The sane, ordered, restrained, contract-keeping life on which civilization rests means security to the family as much as to property. When a man begins conspicuously to attack the last, in numberless instances he has proved careless of the first."

The Congregational Association in Iowa to which Prof. Herron belongs is about to try him.

Since the above was written, public announcement has been made that the April meeting of the Get-Together Club will be abandoned because the other speakers advertised refuse to speak with Dr. Herron on the program. Dr. Josiah Strong, in declining, makes public the following statements, which appear in the *New York Tribune*:

"Returning to the city from a nine days' absence, I was surprised to find myself announced to speak from the same platform with Dr. Herron at the next Get-Together Club dinner. The engagement to do so was made before I knew the facts in the case. Learning some of these facts, I wrote last week canceling the engagement. Later I received a very full statement from the highest authority, which, if correct (and I was forced to believe it), reveals the low-

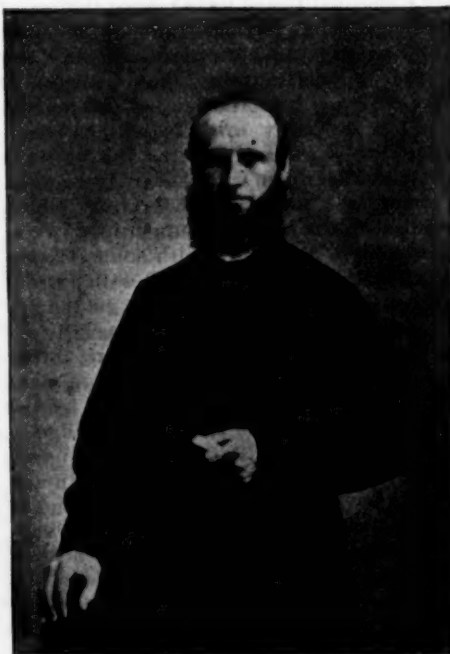
est depths of baseness on the part of Dr. Herron.

"He and his female accomplice, in breaking up a family, have committed a crime against the fundamental institution of society, and have trampled under foot the explicit and unmistakable teaching of Jesus Christ. Their conduct has been despicable beyond the resources of my vocabulary to express, and if all the facts of the case were known, these people would not be tolerated in any self-respecting society for an hour.

"I became acquainted with Dr. Herron through his sending to me a notable paper which he read before the ministers of St. Paul or Minneapolis on 'The Message of Jesus to Men of Wealth.' I published the paper in the *Christian Union*, now the *Outlook*, and afterward I edited his first book, and my relations with him became somewhat intimate. As secretary for Home Missions for Ohio I afterward placed him in charge of a new church at Zanesville, Ohio, and he did excellent work there. I am at liberty to say that Mrs. Herron has at no time desired a divorce, but was forced to institute proceedings. If, as is said, she received \$60,000 from Miss Rand, it was to educate her children, and was in the nature of alimony. I hope that in justice to Mrs. Herron some one who is authorized to do so will give all the facts in the case to the press."

### Y. M. C. A. AND METHODISM

In a little room in the drapery establishment of Messrs. Hitchcock & Co., St. Paul's Churchyard, London, June 6, 1844, George Williams and a group of young men organized the first Young Men's Christian Association, which has expanded into all the continents and many of the islands of the sea. London influences generated the first Association in North America, which was organized in Montreal, Dec. 9, 1851, and the Boston Association, the first in the United States, which was organized Dec. 29, 1851. Four

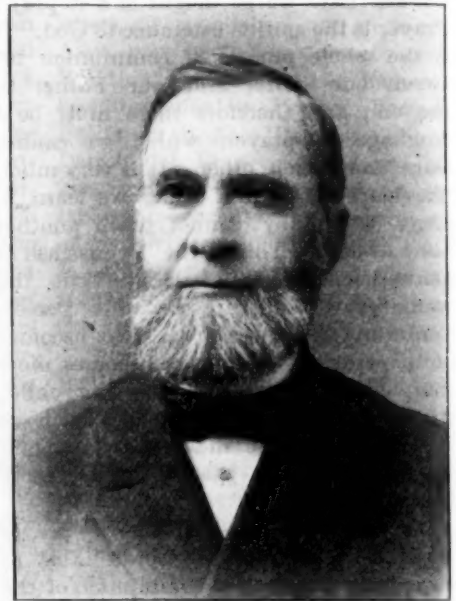


HON. ALDEN SPEARE

[Taken in the fifties, when he was president of the Boston Y. M. C. A.]

evangelical denominations united in the formation of the Boston Association—the Baptists, the Episcopalians, the Congregationalists, and the Methodists. Among the original board of directors who were elected, Jan. 5, 1852, were the following Methodists: Carlos Pierce, Bromfield St. Church; James P. Magee, Hedding Church; J. Franklin Frye, Hanover St. Church; and Samuel C. Blake, Bromfield St. Church. Carlos Pierce was a member of the special committee on

library and rooms; James P. Magee, of the committee on publication; J. Franklin Frye, of the committee on finance. Carlos Pierce was the original auditor. The original standing committee, elected



HON. E. H. DUNN

President of the Boston Y. M. C. A. in 1863

June 5, 1852, consisted of the following Methodists: Rufus Gerrish and Wm. C. Child, of Hanover St. Church; H. S. Simmons and A. M. Hinds, of Bromfield St.; Enos Ryder, and A. C. Paine, of Church St.; R. J. Parker and L. L. Tarbell, of North Russell St.; Geo. N. Noyes and Daniel Hall, of Centenary Church; Newell Greeley and Richard Beeching, of Meridian St.; Wm. Fernald and T. M. French, of Suffolk St. Church.

An issue was made whether the Association should be evangelical, and it was decided historically that it should be, so far as the official management was concerned. Any young man of good moral character could be a member, eligible to all the privileges of the Association. This has always been true. Among those who were prominent in the early history was Abel Stevens, editor of *ZION'S HERALD* and the historian of Methodism. Jacob Sleeper was the fourth president of the Association in 1855-'56; Alden Speare was the eighth president in 1859-'60; Edward H. Dunn was the twelfth president in 1863-'64; Eben Tourjée, founder of the New England Conservatory of Music, was the twentieth president in 1871-'72. Among the surviving ex-presidents of the Association are Alden Speare and Edward H. Dunn, both of whom were charter members. Mr. Speare's presidency, it will be noted, came at the very time when the churches of all denominations were reaping the fruits of the prayer-meeting revivals that began in 1857, which brought thousands into the churches of all denominations, and were held not only in churches, but in many Y. M. C. A. rooms. Alden Speare and J. Sullivan Warren gave most of the fund of \$1,000, which, on May 1, 1857, had been contributed for a building to be owned by the Boston Association. This was the first money ever given for that purpose, and the present building at the corner of Boylston and Berkeley Sts. was the ultimate result.

As soon as the War of the Rebellion



broke out, the Association leaders in the country called a convention, which was held in the rooms of the New York Association, Nov. 14, 1861, to organize a Christian Commission for work among the soldiers and sailors. The Commission was to do in a moral and religious way what the Sanitary Commission provided for in physical ways. The convention organized the Commission with George A. H. Stuart, of Philadelphia, a great Association leader, as president. A phenomenal work was done from the middle of the war until its conclusion. The great Methodist figure in that work was Chaplain (now Bishop) McCabe. Mary A. Livermore was particularly prominent and useful among the women who served in behalf of the Commission.

The Jubilee Convention, which is to commemorate this vast work, will be held in Mechanics' Building, Boston, June 11 to 16. It will provide for three distinct features: 1. The Convention Proceedings; 2. The Convention Exhibit; 3. The Convention Socials and Receptions, in which the women's auxiliaries of suburban Boston will participate. Hosts of distinguished men and Association leaders and secretaries are to be present from all parts of the world. It will be a polyglot convention—a pentecostal assembly in the nationalities represented and in spiritual power.

#### Retirement of Mary E. Lunn

THE announcement of the retirement of Miss Mary E. Lunn from the deaconess work in New England, which she practically founded and which has wonderfully developed under her consecrated and able leadership, will be received by our readers with general and profound regret. Rev. T. Corwin Watkins, D. D., corresponding secretary, in the annual report just issued entitled, "Glimpses of Deaconess Work," states in a single paragraph what every one familiar with the history of the movement knows, in saying: "Eleven years ago several persons who were deeply interested in applied Christianity, met together and formed an organization for the purpose of propagating the deaconess work in New England. A constitution was adopted, officers were elected, and the body was incorporated by statutory enactment. What Fleidner was to this work in Germany, what Mrs. Lucy Rider Meyer was to the work in Chicago and the Northwest, Miss Mary E. Lunn has been to our work here in New England, having been identified with it almost from the first." Rev. W. T. Perrin, D. D., president of the corporation, in his last report, referring to the Hospital, says: "To Miss Lunn's inspiring faith and persistent advocacy we owe the establishment of the Hospital."

For nine years and a half Miss Lunn was superintendent of the whole work; the remainder of the time she has been superintendent of the Hospital. During this period there have been 63 workers in Home and Training School, 45 of whom graduated, 11 took part of the course, and 6 came from other Homes by invitation of the board of managers. At present 7 are foreign missionaries, 10 have married, 8 have worked as nurses in Hospital, and 16 others who are not deaconesses have served. Twenty-one are now in distinctively deaconess work; the others are in various lines of Christian service. But no figures can give any adequate idea of the work which Miss Lunn has done. She has been abundant and indefatigable in labors, and has trav-

eled all over New England, speaking at Conference sessions and conventions, and delivering addresses in our churches. She edited for several years the monthly pages in ZION'S HERALD devoted to the Deaconess Movement. Her correspondence has been voluminous. In council with her associates and pupils, in soliciting support for the institutions which she established, in a personal ministry of sympathy, succor and prayer for the suffering, the weary and the heavy-laden, she has poured out her life without stint or thought of saving it.

In these eleven years we have seen much



MISS MARY E. LUNN

of this deaconess, and we state deliberately that we have never met a woman who more beautifully incarnated the mind and spirit that was in Jesus Christ. She has built an imperishable monument in the institutions which she has established; but perhaps richer still and more enduring has been the sweet, persuasive and inspiring Christian influence which she has exercised upon others. In her letter declining reelection for another year as superintendent of the Hospital, she wrote to the officers and members of the board of managers: "This decision has not been an easy one to make, nor would I wish it to be understood as indicating on my part a lack of faith regarding the future of the work in Boston. I firmly believe that the enlargement will come in time, but I do not feel justified in remaining longer in the present limitations, though the work here will always have a very warm place in my heart and prayers."

Miss Lunn will take, as she so greatly needs, a season of rest from the exhausting labors of these many years, and will then resume her mission in the deaconess work where Providence shall open the way. We predict that she will not long remain idle. The urgent calls to assume responsibilities at strategic points which have so often come to her, only to be declined while she has been among us, will be renewed now that she is free to accept.

The addresses of the connectional secretaries which the editor heard at our Conference sessions were of a high order. There was very little of the ordinary story-telling, but a strong and forceful presentation of the great interests in hand. The speech which made the most striking and permanent impression upon the writer was delivered by Secretary Mills, of the Twentieth Century Fund, before the East Maine Conference. As he told what the denomination has done in church-debt paying, for our educational

institutions and for other benevolences, until it already aggregates the magnificent total of ten million dollars, the audience were quite beside themselves with devout enthusiasm. Dr. Mills said that our own Tilton Seminary with its now assured endowment of \$250,000, is the best endowed secondary school in the church.

#### PERSONALS

—Bishop Hartzell arrived in London from Madeira, on March 30. He is in better health than when he left London for Liberia in February. He intends to remain in England until about May 1.

—Rev. William M. Newton, the new presiding elder of Montpelier District, Vermont Conference, is appointed reporter of the Church News on his district.

—Rev. Dr. John Henry Barrows, president of Oberlin College, will deliver the commencement day address for the Chicago Training-School on May 7, in St. James' Church, Chicago.

—Bishop FitzGerald's presidency of the New Hampshire and Maine Conferences was eminently satisfactory. He was brotherly, dignified, judicious and able in his addresses and sermons.

—Mr. John Springer, a graduate of Northwestern University in the class of '99 and a member of this year's class in Garrett Biblical Institute, sails, April 24, on the steamship "St. Louis" for the mission field in Africa.

—Orin D. Walker, who has been practicing law at Marion, Ind., has been elected professor of English in Nankin University, Nankin, China. Mr. Walker is a son of Dr. W. F. Walker, of North China Conference, now in Pekin.

—Dr. Homer Eaton, senior publishing agent, has been bereaved in the death of his mother, who passed away April 18, at the home of her daughter, Mrs. Lucy M. Titus, at Moriah Center, N. Y. She celebrated her 91st birthday, Oct. 18, 1900.

—Rev. Dr. Marcus Dods, professor of theology in the Free Church of Scotland, Edinburgh, has arrived in this country, and will lecture at several theological schools and preach in leading pulpits. We hope this distinguished teacher and writer will be heard in Boston.

—Rev. W. W. Shenk, A. M., son of Rev. Dr. J. W. Shenk, of Los Angeles, and a member of the Southern California Conference, has won the fellowship at Drew Theological Seminary. The fellowship carries with it \$250. His theme was, "Theism and Modern Scientific Thought."

—Mr. W. F. Hascall, of the Fraternity Publishing Company, Wesleyan Building, son of the late Rev. Dr. Jefferson Hascall of revered memory, volunteers to pay for ten subscriptions to ZION'S HERALD, to be sent for one year to persons who would not otherwise be able to secure the paper.

—The *Congregationalist* of last week announces that, with the issue of April 27, Rev. Morton Dexter, associate editor, and until the recent change one of the owners, severs his connection with that paper. He is the able son of the late Dr. Henry Martyn Dexter, who was the distinguished editor of the *Congregationalist* for nearly forty years. We expect other notable changes in the editorial staff of our excellent contemporary.

—Rev. and Mrs. J. O. Denning, of our India Mission, are spending a fortnight at the Wesleyan Home in Newton. New England offers a cordial welcome to these representatives of our great work in Southern Asia. Mr. Denning was very helpful

in the terrible times of the famine, and richly deserves a period of rest after the trying scenes with which he was surrounded at his own station, Narsingpur, and in other districts where he was in charge of famine relief. Mr. Denning is a graduate of Boston University School of Theology, and went to India in 1890.

— Rev. George Skene, D. D., will address the Taunton Methodist Social Union, on the evening of May 13, upon "The Aztec Land."

— Rev. Dr. W. W. Ramsay abandoned his European trip because of the dangerous illness of Mrs. Ramsay's brother at Denver. A telegram came to them just as they were about to sail.

— Associated press dispatches on Monday from Wichita represent Mrs. Carrie Nation as "hopelessly insane." It is stated that during her confinement in the jail "Mrs. Nation was tied in her cell part of the time to keep her from harming herself."

— Mrs. Angelette A. Burgess, wife of Josiah S. Burgess, died in Waquoit (Falmouth), April 19, aged 76 years. Mrs. Burgess will be recalled by many of our older readers as formerly the wife of the late Rev. Benjamin L. Sayer, of the New England Southern Conference.

— Rev. George O. Howe, whose pastorate for two years at Hardwick, Vt., has been the most successful in the history of the church, has been obliged, on account of ill health, to relinquish his work, and is now at Clifton Springs, N. Y., where he expects to remain for several months.

— "Aunt Sally" Batchelder, of Peabody, the oldest Methodist in this country, died, April 22, aged 106 years, 8 months, and 14 days. Our readers will recall that we recently presented a portrait and sketch of this aged saint. A very interesting memoir, written by her pastor, Rev. G. H. Cheney, will appear at an early date.

— English papers just received announce the death of the illustrious French theologian and publicist, M. Auguste Sabatier, Dean of the Protestant Faculty of Theology in Paris, aged 62 years. The deceased must not be confounded with his cousin, M. Paul Sabatier, the author of the famous *Life of Francis d'Assisi*.

— One of the finest character sketches we have read for many a day is that of Edward Everett Hale, contributed to the *American Monthly Review of Reviews* for May by George Perry Morris, of the editorial staff of the *Congregationalist*. Sympathetically and critically he presents Dr. Hale in the largeness of his life and work and in the uniqueness of his personality. The paper is profusely illustrated.

— Presiding Elder Sherburn sends the following note concerning a very happy occasion: "At the pleasant parsonage home in St. Johnsbury, Vt., at high noon, April 25, occurred a most unique and tasteful wedding, when Miss Mattie Ella, eldest daughter of Rev. and Mrs. Geo. W. Hunt, was united in wedlock with Wilmer Howard Knowles, of Brockton, Mass. The whole plan of the ceremony was simplicity and naturalness itself, and yet ideal and idyllic in its simplicity. Rooms chastely decorated with flowers, bride and groom so faultlessly attired that no one would ever think of their garb, the bride's father officiating, the presiding elder and wife the only guests—these were the visible settings of the race-old picture, when true hearts join for life's combat. The bridal pair left at once for a short trip, and announce themselves as 'at home,' after May 7, at 14 Fulton St., Brockton, Mass."

## BRIEFLETS

Portland Methodism will give the Bishops a genuinely hearty welcome, and probably some work to do, as they assemble in that city for their semi-annual meeting, this week.

The Methodist Preachers' Association has established a Pan-American headquarters at the Epworth Hotel, near the Pan-American grounds, Buffalo, where they will be pleased to welcome visiting brethren and show them such courtesies as may be within their power.

As there is confusion in the minds of many of our people as to the date of the third Ecumenical Conference, which is to be held in London the present season, we state that it does not occur until September, and that we shall supply our readers with all needed information concerning the same in seasonable time.

The American Board of Commissioners for Foreign Missions has just sent a deputation to its oldest mission field, India—Rev. Dr. Barton, secretary of the Board and supervisor of Indian Missions; Rev. Dr. Loba, of Evanston, Ill.; and Mr. W. F. Whittemore, of Boston, until recently publisher of the *Congregationalist*.

It is an encouraging omen of better feeling in the Southland that at Knoxville, Tenn., April 19, at a celebration of the battle of Lexington in which leading citizens of the city participated, President Judson S. Hill, of Morristown Normal College, made an address upon the historic event which was received with highest favor.

As the Methodist Episcopal Church stands unqualifiedly and unchangeably for the prohibition of the liquor traffic by law, and as Maine is the oldest battleground for prohibition, we trust that our Bishops, who are to spend a week in that State beginning with the first of May, will thoroughly study the operation of the law, taking pains to discover the facts for themselves—not one side, but all sides, not alone in Portland, but other cities—so that they may be able to speak out upon this subject with authority.

The Borofsky Bill, which has passed the Massachusetts House granting to Hebrews who make Saturday their seventh day of rest and worship the legal right "to perform secular business and labor on the Lord's day," is the most specious and formidable assault yet attempted upon our Christian Sabbath. Logically the next step is a like provision for Mohammedans and any others who may profess that their day of rest is Friday; then the next a provision by which every citizen shall select his own day, or none, as he may choose. The bill is an affront to the Christian preferences and convictions of the people of this commonwealth. We are amazed that it should pass the House, and trust that the Senate will summarily defeat it.

Douglas Jerrold refers somewhere to a class of people who would not look at the new moon out of respect for that venerable institution, the old moon. He thereby very forcefully illustrates a class of people who have become so devoted to certain theological terms that they are afraid of all truth that does not appear in their familiar, favorite phrases. Such an attitude towards truth in its essence—simply because of a change in form of expression—is not a whit less dogmatic and unreasonable than the position of those whom Jerrold characterizes. Does the moon, because of its changing phases, lose its identity? Just as little do the changes in theological terminology, which take place in every age, affect

the identity of the great verities of our faith.

Rev. William Ferguson, of Bay View, Gloucester, writes: "The chronological roll of the New England Conference is a study. Six or seven of our most effective elders joined Conference in the fifties—L. B. Bates, '51; A. B. Kendig, '52; W. F. Warren, '55; John H. Mansfield, S. F. Upham, M. E. Wright, '56; W. J. Heath, V. A. Cooper, '57. A. Sanderson and several other live, wide-awake hustlers can be found among the sixties. In the seventies—'70-'79—there are quite a number of men of colossal strength now no longer young. For this Conference that brieflet in ZION'S HERALD, April 17, on the comparative success of the younger men, may be read Chinese fashion without changing the sense."

Rev. C. H. Yatman, evangelist, has just closed a remarkable revival in Everett. The leading churches of the city united in these meetings, their closing week being held in the First Methodist Episcopal Church. A great number of people—at some services from sixty to one hundred—asked for prayers, and many of them have made confession of their faith in Jesus Christ. These meetings in their spiritual uplift to churches and in their unusual grasp of the interest of the community at large, have been a great inspiration and blessing.

A sub-committee of the committee on the revision of the Creed, appointed by the General Assembly of the Presbyterian Church, in a meeting held at Pittsburg, Pa., last week, after pleasant and harmonious deliberation and discussion, decided upon two important features of the plan for revision which will be presented to the General Assembly. These features are the ones most urgently demanded by the presbyteries, as follows: 1. A new statement of doctrine to be issued as a supplement to the Confession of Faith. 2. A revision of the Confession itself, either by the addition of a declaratory paragraph or a change in the text.

## Vote on the New Constitution

	For	Against
Florida Conference,	43	0
St. John's River,	12	4
Mississippi,	57	0
Upper Mississippi,	100	0
Louisiana,	111	1
Arkansas,	27	1
Little Rock,	53	1
New Jersey,	117	5
Kansas,	142	2
Missouri,	77	1
Virginia,	19	13
St. Louis,	89	2
South Kansas,	80	0
Washington,	39	66
Philadelphia,	121	45
Wilmington,	98	0
Lexington,	81	1
Central Missouri,	59	6
Central Pennsylvania,	150	21
Southwest Kansas,	100	0
Baltimore,	70	104
Northwest Kansas,		
North Indiana,	145	15
Newark,	65	92
Troy,	78	87
Wyoming,	96	38
New York East,	73	140
New England Southern,	84	33
New York,	125	29
New England,	144	9
Northern New York,		
Delaware,		
North Dakota,		
Vermont,	72	0
East German,	4	45
New Hampshire,	54	15
Maine,	66	12
East Maine,	62	11

It appears that the new constitution has received more than the required vote in the Spring Conferences.



## MOSES AT THE BURNING BUSH ON A MOUNTAIN-TOP IN APRIL

REV. ALFRED J. HOUGH.

One day more of common brightness, nothing new in earth or sky,  
 Same old valleys, same old mountains,  
 common to the common eye;  
 But, as Moses looked that morning, things  
 were not the same to him,  
 Earth was rich in sound and glory, full,  
 and running o'er the brim;  
 Trees rose up aflame before him, voices  
 echoed through the skies —  
 On that day his spirit listened, and his soul  
 looked through his eyes.

That was why he stayed in Midian, to and  
 fro its pastures trod,  
 Through long years of weary waiting, wait-  
 ing for *himself*, not God.  
 What avails that He should meet us if our  
 eyes are closed, or bound?  
 What avails His calling, calling, if we hear  
 no voice nor sound?  
 All the universe is silent, blank and dead  
 this old world lies,  
 Till we listen with our spirits, and our souls  
 see through our eyes.

Moses found *himself* in Midian — came to  
 hearing, came to sight!  
 All the great deeps of his being rose that  
 morning to full height.  
 He had learned how near Jehovah to a  
 mortal man can be,  
 Heard His voice across the desert, seen His  
 glory in a tree.  
 All the world will weave around us sights  
 and sounds of Paradise,  
 When we listen with our spirits, and our  
 souls look through our eyes.

There, to Moses seemed that desert like a  
 stretch of heaven's street,  
 For he bowed low in the glory, took the  
 sandals from his feet,  
 Rose and gazed straight on and answered,  
 God still looking in his face,  
 And was not afraid to meet Him, out there  
 in a desert place;  
 For the voice of God is tender, and all fear  
 of danger dies  
 When we listen with our spirits, and we see  
 with clearer eyes.

God has not gone into hiding, nor in silence  
 molds His thought,  
 Only to the eye that's holden, and the ear  
 that hears Him not.  
 That same bush had flamed with glory  
 other days, as on the last,  
 But the man saw the rude outline of a com-  
 mon tree — and passed.  
 So we miss the glow of beauty, hear no ac-  
 cents deep and wise,  
 Till we listen with our spirits, and we see  
 with other eyes.

All the flowers along the valleys, all the  
 mountains forest-plumed,  
 Sun and star and men and angels, stand in  
 fire and unconsumed.  
 Speech divine as any written in the ancient,  
 sacred Word  
 Now is spoken all around us, and may  
 anywhere be heard.  
 But the silence is unbroken and the light  
 beyond us flies,  
 Till we listen with our spirits, and see far-  
 ther than our eyes.

There are men, as man is measured, walk-  
 ing daily on the streets,  
 Who see but a silver dollar, and hear when  
 a big drum beats;  
 Trees are worth so much for timber, mount-  
 ains for the wealth they hold;  
 They would trade in air and sunshine if  
 these could be bought and sold.  
 Earth is but a money market; God has  
 vanished from their skies;  
 For their spirit shrinks within them;  
 there's no soul behind their eyes.

White River Junction, Vt.

LOUISE MANNING HODGKINS.

EARLY spring, and the top of Mt. Ossipee! It was a charming morn-  
 ing; robins and bluebirds made "wings  
 across the blue," golden warmth had  
 brought out the pussy-willows in fine ar-  
 ray, and maples, birches, beeches and  
 willows were all giving tender tokens in  
 brown amber, burnt sienna, delicate pinks  
 and Pompeian red, that spring was at  
 hand, at the point where the drive of fif-  
 teen miles supplemented the railroad  
 travel of a hundred.

The open democrat, with the blue sky  
 overhead and warm sunshine at our backs  
 and every view a fresh delight, made a  
 drive, even at the reckless rate of four  
 miles an hour, a continuous joy. Even on  
 this gentle-mannered day there were the  
 remains of drifts, that had been twelve  
 feet high, to go through, and mud that  
 must originally have been equally deep.  
 But one wishes to see a panorama slowly.  
 Now we were passing through a cut  
 where a few weeks before the mail-stage  
 had been obliged to leave the regular route  
 and go into the pasture lands, circuit a  
 farmhouse with its outbuildings, and  
 come out, after a quarter-mile's deviation,  
 on the other side of the impassable and  
 impossible snow-banks. Then we came  
 to the scene of the country horse-race on  
 the frozen Winnepesaukee, where a sur-  
 face of solid ice ten feet deep offered a  
 safe race-course to the farmers' boys with  
 their favorite trotters, at a wager of fifty  
 bushels of oats — a topic of conversation  
 still fresh at the country corner store.

What tree boles! Never was velvet of  
 queen's robe so gorgeous in soft, decorative  
 color. Soon we were in the sugar maple  
 region, and hundreds of trees were passed  
 on either side decorated with tomato cans,  
 discarded cottolene pails, legitimate sap-  
 buckets — anything, everything, that  
 could collect the fast-flowing sap on the  
 best day that the oldest inhabitant had  
 seen for sap-running in five years. The  
 humiliated maples looked like so many  
 tin-shops, and would have scared any city-  
 bred horse into bolting. Huge woodpiles  
 in every farmer's yard, and often his front  
 yard, evidenced that his satanic majesty  
 had found no candidates for mischief  
 among the farmer lads on the road to  
 Ossipee the past winter.

"Do look at that poor old man," said  
 one of the party, as a very "figure of fun,"  
 with rags and tatters flying from him like  
 pennants, slowly made his way from his  
 front door to his woodpile. "He's 'a  
 thing of shreds and tatters.'"

"Don't you worry over him," cried the  
 driver. "He owns an acre to every rag,  
 and could buy us all out."

Now we were passing a lone, one-story,  
 cottage farmhouse, whose most prominent  
 feature was a shining, immense gong  
 doorbell in the centre of the front door.

"What can that man, miles from every-  
 body, want of a doorbell?" asked one.

"Oh, he looks at it, and it keeps him  
 from being lonesome," was the prompt  
 explanation.

Now we were in the region of trout-  
 brooks, and pussy-willows grew so abun-  
 dantly that there was nothing to do but  
 stop the wagon and pile it full of these  
 fuzzy harbingers of spring. Up, up, we

go, the roads growing more steep and im-  
 possible, and the rate reduced to two miles  
 an hour. But we were soon at the cheery  
 end — a warm, well-lighted drawing-room  
 of a beautiful country-house, a blazing,  
 open wood fire, a hot supper and downy  
 beds, that looked as surprised as we at  
 finding themselves for a while temporary  
 guests in the great parlor.

Shrove Tuesday dawned bright and  
 shining. At our feet lay, studded with her  
 beautiful islands, Lake Winnepesaukee,  
 ghostly in her whiteness of unbroken ice  
 and encircled in a range of far-off, blue  
 heights, shining like the Delectable Moun-  
 tains.

"Why, I hear the brook!" cried last  
 summer's visitor, turning from this beauti-  
 ful, frozen sleep of the lake to the musical  
 echo that was like a remembered tune.  
 And an hour after, we were following the  
 haunting sound, on improvised snowshoes,  
 down through the mountain-path of  
 birches, beeches and oaks. Traces of the  
 tiny feet of the denizens of the wood were  
 here, notes of spring birds were in the air,  
 and, yes! — there is a wee fly, and, as we  
 live, a revived last summer's grasshopper,  
 so dry that his legs would remake wagon-  
 spokes for Queen Mab's chariot, hopping  
 merrily along. We catch him and open  
 our hand to see him spring off as gaily as  
 if the day were born in August.

Then we go back by the way of the  
 sugar-maples, crooning to ourselves John  
 Burroughs' latest song in the April Cen-  
 tury, —

"When buckets shine 'gainst maple-trees  
 And drop by drop the sap doth flow,  
 When days are warm, but nights do freeze,  
 And deep in woods lie drifts of snow,"

to see what is the prospect of the "sugar-  
 ing off" that evening, and climb the hill  
 with fine appetites for the bountiful coun-  
 try dinner awaiting us.

"I do not like that cloud gathering over  
 the lake," said the mistress of Weelahka  
 Hall, as she gave a last glance at the  
 moonlighted lake that evening.

Next morning — presto, change! There  
 was no lake. The nearest landscape con-  
 sisted of clumps of birches and beeches  
 bending before a northeast snowstorm.  
 All day it raged, the baby Spring lying  
 back fainting in the lap of Winter — a  
 chilly lap, too. But "Dick bears logs  
 into the hall," and the guests pile them  
 lavishly high in the two great fireplaces  
 at either end of the drawing-room. There  
 was the jolliest little water-spaniel, in his  
 third month of existence, to pet and  
 train; it was amazing the amount of in-  
 telligent conversation he managed to car-  
 ry on with the aid of his stubby little tail.  
 There was corn to pop, apples to roast be-  
 fore the fire, and plenty of picturesque  
 snow-views to be seen from the dozen  
 windows. Out in the kitchen, to quote  
 Burroughs again, "smoking Dick doth  
 boil the sap," "trying" it on a cake of  
 ice. Oh, no, we wouldn't have missed  
 the blizzard on any account! The stout  
 farmers of the country paid not the slight-  
 est attention to it, three riding up the  
 mountain to call on us that sudden win-  
 ter afternoon, the third footing it back  
 through the drifts because he had sold his  
 stout pair to the lady of the house, and  
 would leave them, carriage and all, in the  
 mountain stable.

The next morning the meaning of ca-



precious April was clear. Fine skeins of rain, penetrated by a remnant of departing March winds, swept the snow away more swiftly than it had come, and the storm ended in a soft symphony of wind, rain, bird-song and brook-babbling, and above the lake, almost spanning it, a glorious morning rainbow, a study of color worth the journey to behold.

We might not say, "Stay, thou art so fair," to our week's holiday, and in a spring atmosphere, as gentle and balmy as that in which we had ascended Mt. Ossipee, we made our way down, clearer of heart and purpose for the most unworldly of weeks.

July and August will crowd Weelahka Hall with summer guests, but not one will "discover the swan's nest among the reeds," for it will not be the right time of year.

*Weelahka, Ossipee Mt. Park, N. H.*

## IN MEXICO

REV. GEORGE SKENE, D. D.

*Orizaba, Mexico, March 13.*

WE had a tempestuous time for about eighteen hours to close our sea voyage. We struck another terrific norther, which tossed us about in lively fashion. We reached Vera Cruz about 9 o'clock Monday morning, finding the temperature at about 80 degrees in the shade. Vera Cruz is a city of vile odors and few attractions. Its architecture is typically Spanish, and its people dirty and dull. I took time to visit the old cathedral, interesting as to its exterior, but positively disgusting within. Its exhibition of repulsive effigies of the suffering, dying and dead Christ surpasses anything I have ever witnessed. On the marble floor of the cathedral great heaps of sand could be seen in every corner blown in like snowdrifts by the norther of the previous day. This norther, by the way, is an erratic succession of furious squalls with whirlwinds of sand, the wind blowing from several points at the same time. During these storms work is suspended in the city and the streets are deserted. The people tell us that these northers are not an unmixed evil, as they drive away all germs of yellow fever—which is the great enemy of the city. The insect plague, too, which is almost as dangerous, and brings quite as much discomfort as the fever, is swept away as if by magic by the blasts of old Boreas.

The valley surrounding Vera Cruz is largely devoted to the raising of coffee, sugar and tobacco. In the journey from Vera Cruz to Orizaba we experienced almost every gradation of climate. When we boarded the train, the thinnest clothing was almost a burden. When we left it a heavy winter overcoat was not uncomfortable. The scenery along the way is picturesque and, in some places, grand beyond description. Different zones of vegetation showed us fields of corn, wheat, sugarcane, tobacco, orchards of apples, olives, guavas, and plantations of coffee and bananas, while the palm-tree and the ash, with rank undergrowth of blooming hibiscus, could be seen on every side. Crowds of men, women and children were at every station with a great variety of fruit and flowers for sale. At Cordoba I purchased a pretty willow basket containing twenty-five luscious oranges for 25 cents Mexican money, 12½ American.

As we neared Orizaba the object which excited the greatest interest among our

American travelers was the lofty peak of Orizaba cutting through low-hanging clouds, its glittering snow-cap sparkling like a coronet of diamonds in the light of the setting sun. This mountain rises eighteen thousand feet above the sea and in shape resembles the famous Fujiyama of Japan seen in so many of the Japanese works of art. This mountain is called an extinct volcano, yet from the frequency of earthquakes in its vicinity it seems that the old fires are not yet entirely extinguished. The largest church here in Orizaba has had its tall steeple overthrown three times and the towers of several others have been so severely shaken that they are now considerably out of plumb.

I have called at our mission in this city and met all the workers. We have a fine property and a promising work. The pastor is a bright, cultivated Mexican gentleman. He speaks no English, and as my Spanish was hardly intelligible, I gained but little information except through the eye. About fifty bright-looking Mexican boys and girls sang for me in their native tongue, and made about as much music as the same number of Yankee children.

I find the people exceedingly polite. In search of the location of our mission, I asked a Mexican gentleman at my hotel to direct me. Quickly and with profound obeisance he said, "I will go with you." After about half a mile's walk he rapped at a prison-like door, and a tall man in black was summoned by the servant. He was a schoolmaster. My guide told him what I wanted, and he said, "I will go with you." So we three tramped a half-mile further through the hot, narrow streets, found the people I was looking for, and my two guides bade me good-bye with great politeness and left me.

In the afternoon I rode a few miles into the country to visit some large coffee and sugar plantations. The coffee bushes are from four to twelve feet high, and are shaded by banana plants while young and by trees and bushes which grow to greater size as the years bring the coffee into bearing.

I here had opportunity to look into the huts of the poor peons. These homes (?) consist of a single room, with open doorway front and rear, but never a window. The doorways are closed with a strip of matting of woven grass hung from the top, and the floor is bare mother earth. In some of these places there was not a single article of furniture except a rude earthen kettle and a flat stove. Here on the earth sat the almost naked mother of a group of quite naked children, patting between her dirty hands the brown paste of the tortillas for the evening meal. I did not solicit an invitation to sup with them!

*March 13.*—We left Orizaba for Puebla at 1.15 P. M., reaching our destination about 6 o'clock. This was a memorable journey. Our locomotive was double, having two smokestacks, two engines, and two sets of six drivers, each. Immediately after leaving the city we began to climb a heavy grade, and in about two and a half hours reached an altitude of nearly nine thousand feet. We were barely twenty-five miles from Orizaba, but had risen nearly five thousand feet. We stopped at one little town where a crowd of Indians had gathered with fruit and flowers for sale. We traveled on up a serpentine way for an hour and a half, and met the same Indians again at a station on the mountain. We had traveled eighteen miles; they had reached the same spot by a two miles' climb straight up the mountain-side. At times we looked from the car windows down a sheer precipice of a thousand feet. I had fancied that our own Rockies gave us the grandest scenery in the world, but I am

now compelled to give precedence to this strange old land.

At the summit of this mountain-range we struck a fertile plateau as level as a floor and covering thousands upon thousands of acres. Here are the palatial homes of the hacienda kings, boundless fields of wheat, corn, and the profitable maguery (century plant). For hours we whirl over this farmers' paradise and in the shadow of the evening enter the famous city of Puebla. Just before our train stopped our attention was directed to a prominent hill crowned by a massive stone structure, where Gen. Diaz—now President—planted his artillery and compelled the French to surrender the city of Puebla.

In my journey by land and sea thus far I have had the company of some delightful people from New York. We separate tomorrow, and it seems like parting from old friends.

*March 14.*—My friends are gone, and I am to tarry for another day or two to study this ancient city and its surroundings. We devoted the morning to the cathedral and the public market. The cathedral without is the most expensive and beautiful temple of worship on the continent. Unlike other Roman Catholic churches, we find only chaste, beautiful decorations. Millions of dollars in glittering gold fairly dazzle the eye, while polished onyx forms pillars and steps for pulpits, altars and shrines more magnificent than the wildest imagination could have pictured. On the domed ceiling of the principal nave the mural paintings rival the famous works of Raphael in the Sistine Chapel at Rome, and in the robe rooms the walls are covered with priceless tapestries, more beautiful than I have seen in any palace or art museum of the Old World. But under all this wealth and beauty we were forced to see the poverty and degradation which is everywhere prevalent under the rule of Rome. Mingling with the worshipers, ragged, filthy, deformed beggars thrust themselves upon us with piteous appeals for alms. With the wealth expended in this one church alone every beggar in Mexico could be sent to bed with clean garments and full stomachs.

After the departure of my friends I sought the mission buildings of our own church. Through the kindness of Rev. George H. Spencer, of Newton Centre, I bore a letter of introduction to his brother, Rev. W. E. Spencer, who has charge of the large and flourishing school supported by our Missionary Society. My reception was cordial, and the freedom of the house was given me. Mr. Spencer, with his ready Spanish tongue, immediately put himself at my command, and gave me a look at Puebla such as few tourists enjoy. We started with a thorough inspection of our mission property and that adjoining which is owned by the Woman's Foreign Missionary Society. These properties occupy about half of one of the finest blocks in the city, fronting on three streets. The buildings are admirably adapted to the work in hand, and are being used to great advantage in building up an intelligent Christianity in the midst of this priest-ridden people. Our mission school has about one hundred boys and young men, and the school of the Woman's Society about the same number of girls. Miss Purdy and Miss Limburger, who jointly manage the girls' school, are able and enthusiastic teachers. To be convinced that their work is needed here one has only to listen to the story of their struggles with the lying, thieving and immoral propensities of their pupils. And to be assured of their success we need only to contrast the condition of their school today with that of a few years ago. Then it was exceedingly difficult to get pupils to teach; now they are unable to take all who are eager to



come. The school has the practical endorsement of the State superintendent of schools, whose own children are among the pupils. Both schools were gathered in the chapel for prayers at the noon hour, and through an interpreter I was permitted to speak to as attentive and appreciative an audience as could be found anywhere. A great future for Mexico would be assured if such schools could be planted everywhere. In the evening I attended their weekly prayer-meeting, which was led by one of the theological students, and at least 150 students were in attendance.

March 15. — Today I visited the ancient city of Cholula, about ten miles from Puebla. This is one of the places whose glory has departed. It is less than half the size it was two centuries ago. It is said that when Cortez made his advent into Mexico he found Cholula, the sacred city of the Aztecs, where their main body of high priests and their most venerated temples were located. Now nearly all the dwellings consist of a single room with earth floor, in which the numerous family must cook, eat and sleep. While the people are of the poorest, the place is still rich in churches. From one elevated spot it is said that the towers of three hundred churches may be seen. We visited several of these edifices, some of them of immense proportions and of striking architecture. One of them is called the Church of the Nine Naves. It is at least 150 feet square and its entire roof is constituted of domes of masonry resting on massive pillars, not a timber being used. In this church is an object strikingly characteristic of the mercenary spirit of the old priesthood. On a pedestal about a yard high is a life-sized bust of a man with sculptured flames painted in lurid colors lapping about his shoulders and neck. The face is one of excruciating agony, while his hand is stretched out to receive alms. There is a slot in the pedestal to receive the gifts, and the tortured man is made to say, "I have been for many years tormented in this awful flame. Will you not give a trifle to release me from such agony?" The hungry coffers of the priests undoubtedly found this purgatorial ruse a real bonanza. If any one wishes to see what Rome can do for the poor, Mexico is a splendid field in which to study the problem.

Cholula has one rare antiquity which was probably built by the Toltecs. It is an earth pyramid of immense proportions. How they could erect such a mountain without beasts of burden is a marvel. It is built in layers of sun-dried brick so substantially that the storms of many centuries have failed to do more than open crevices which reveal the character of the structure. The pyramid rises more than two hundred feet above the plain, and measures about a thousand feet square at the base. On the summit is a level space 160 feet square. It is said that the ancient builders of this pyramid erected a shrine and sacrificial stone on the summit where human sacrifices were offered. This idolatrous temple was destroyed by Cortez, and the place where it stood is now occupied by a Roman Catholic Church. In front of the church a stone cross is placed, concerning which a strange tradition is accepted by the faithful. The cross when first placed was soon struck by lightning and overthrown. It was again set up and again overthrown by the same agency. A third time was this mark of Heaven's displeasure visited upon this sacred emblem, when the priests held a council to determine the cause. It was decided to excavate the spot. On the removal of the earth to the depth of a few feet, a heathen idol was discovered. This was removed and the cross was again planted. No more trouble came, and now after many years

the cross is still standing. Many little heathen gods are found in the earth about the pyramid even now, some of them of very fine workmanship.

From the towers of the church there is a magnificent view. The city of Puebla stands out clearly, while the silvery head of old Popocatepetl looms up in the distance, looking down upon the vast fields of wheat from which the people draw their life, and upon the acres of pulque plant which curses and kills the multitudes.

There is a bit of unwritten but interesting history connected with this locality. When Gen. Diaz laid siege against Puebla, a young man by the name of Blanco, with a band of heroes, resisted after the city capitulated. Diaz seized Blanco and had him shot. About six years ago the President visited Puebla, and while passing through the streets which were gayly illuminated in his honor, he noticed one house draped in black. He asked who lived there, and was told that the name was Blanco. His cruelty was not forgotten. No more questions were asked.

A book might be written on the objects of interest we were permitted to visit in Puebla, but as other places are as rich in historic lore, we leave unsaid many things appealing to us for mention. My courteous friend, Rev. Mr. Spencer, has planned a four or five days' trip in the saddle among the aborigines of the mountains. A rich treat is promised, and I will write of it on my return.

## THE BISHOPS' MEETING IN DENVER

REV. CAMDEN M. COBERN, D. D.

SALVATION is a unit. There is neither Jew nor Greek, Asiatic nor European, Northerner nor Southerner, in Christ Jesus. This great truth was never more conspicuously illustrated than in the meetings held during Passion Week in Trinity Methodist Episcopal Church, Denver, conducted by Bishop Henry W. Warren, of the Methodist Episcopal Church, and Bishop Eugene R. Hendrix, of the Methodist Episcopal Church, South. For one entire week American Methodism lived in the thirteenth chapter of First Corinthians.

These services were impressive, not simply because of the two great communions which united in them, but because definite evangelistic services were conducted by these representative Bishops. It has often been discussed whether the Bishops had enough to do. We have here found a new use for them. Revival services are as necessary to the continued prosperity of the church as is the dedication of new houses of worship. A revivalistic episcopal college! What an idea for the opening of the new century!

Another thing emphasized by these meetings was the possibility of utilizing holy days to the great advantage of Methodism. The Catholic and Protestant Episcopal churches should have no monopoly on Lenten services. Sacred anniversaries were devoutly celebrated in the earliest church, and are still made use of to great advantage in the Eastern and Western churches generally. It is unfortunate that certain protesting independent churches, in breaking away from the formalism of ritual, have felt it necessary to deny themselves the spiritual luxury of these holy feasts and fasts.

Another noticeable thing in these services was the respect for the intellect of the church prominent in every service. These revival services were lifted from sensationalism and superficial emotionalism into the highest realm of thought and persuasive argument. There was not a joke in any sermon. The congregation was made

constantly to feel the solemn fact that the Saviour of men with His pierced hands was ever in the assembly.

The topics treated were fundamental. The central theme was, "The Incarnation." Bishop Warren spoke on such subjects as: "The Humanness of the Christ;" "Christ's View of Sin;" "Christ's Method with Mild Skeptics;" "The Kingdom Christ Came to Establish;" "The Beginning and Progress of the Christ Life in Man;" "Jesus the Same in All Ages and Worlds;" "The Moral Legal Tender Value of Christ's Death." Bishop Hendrix, in his evening addresses, spoke on: "Show Us the Father" — the Incarnation; "Why did Christ So Long Delay His Coming?" — the Historic Basis; "The Masterpiece of the Holy Spirit" — the Doctrinal Basis; "If It Were Not So, I would have Told You" — the Trustworthy and Final Teacher; "The Satisfied Christ" — the Atonement. In the afternoons Bishop Hendrix spoke on: "Repentance the Gift of God;" "The Overflow of Christianity;" "The Saviour, the Sinner, and the Saint;" and to men only on: "The Companionship of a Purpose;" "God's Fellow Workers;" "The Abundant Life;" "The Friend of God." On Easter Sunday Bishop Hendrix preached on: "The Risen Christ; or, Spiritual Gravitation;" and in the evening on: "The Unchangeable Christ" — His divinity.

The finest music that could be obtained in the city was used at these meetings. Because it happened to be election week, and because of the great storm which followed election, these practical, earnest, powerful sermons did not obtain the hearing which they otherwise would have had; yet at times the immense auditorium was crowded with thoughtful hearers, and scores and even hundreds had to stand at some services.

The results cannot be estimated. The many private conversations, the many private decisions, will never be known in this world. One of the most impressive occasions was that connected with the holy sacramental service on Good Friday.

Both Bishops were at their best in these services. Bishop Warren was as eloquent and powerful as we have ever known him. What music in his voice! Trinity's great organ seemed but a feeble instrument compared with it. Bishop Hendrix, with ponderous logic and splendid scholarship, made a tremendous impression on thoughtful men by his exposition of the fundamental principles undergirding the Christian faith. It is absolutely impossible to report these great sermons, or the effect of these meetings upon the community.

Denver, Colo.

## The Secret of Winsomeness

WHAT is it in Jesus that so draws men, that wins their allegiance away from every other master, that makes them ready to leave all for His sake and to follow Him through peril and sacrifice even to death? Is it His wonderful teaching? "Never man spake like this man." Is it His power as revealed in His miracles? Is it His sinlessness? The most malignant scrutiny could find no fault in Him. Is it the perfect beauty of His character? None nor all of these will account for the wonderful attraction of Jesus. Love is the secret. He came into the world to reveal the love of God — He was the love of God in human flesh. His life was all love. In most wonderful ways during all His life did He reveal love. Men saw it in His face, and felt it in His touch, and heard it in His voice. This was the great

fact which His disciples felt in His life. His friendship was unlike any friendship they had ever seen before or even dreamed of. It was this that drew them to Him and made them love Him so deeply and tenderly. Nothing but love will kindle love. Power will not do it. Holiness will not do it. Gifts will not do it—men will take your gifts and then repay with hatred. But love begets love; heart responds to heart. Jesus loved.—*Dolan.*

"I sing my heart into the air  
And plant my way with seed;  
The song sends music everywhere,  
The trees will tell my deed."

SOME EPISCOPAL CHRONOLOGY

REV. ERNEST VERNON CLAYPOOL, PH. D.

HEREWITH are presented some facts and tables concerning one element in the history and present condition of the Methodist Episcopal Church. That element is vital, but not exclusive. It is one of the great factors in the aggressiveness of the church, and at the same time should be a conservator of results already attained. The power and general influence of the thoughts, spirits and lives of the Bishops can hardly be overestimated, though their direct influence in certain individual events may be given undue emphasis. The work of the ministers, the trend of emphasis as to certain doctrines, toward culture or rudeness, toward purely pastoral or strongly studious, toward mere "immediate results to show next Conference," and the permanent upbuilding of the spiritual work of the charges to which they are assigned for any Conference year, are greatly dependent on the spirit of the annual session, and that is largely a reflection of the presiding Bishop. A vigorous, manly administration sends the ministry to the appointments with the fine edge of most excellent spiritual temper. A weak or unjust presidency may spread a feeling of depression unremovable until the next annual session.

Into the question of episcopal efficiency enter many elements. In the present article but one is considered, not because it should occupy exclusive attention, but because necessary limits of space preclude extended reference, even without discussion, to the others. Individuals differ. Some men are old at fifty and others are young at eighty, but generally men are "middle-aged" until about sixty, "elderly" until about seventy, and "aged" thereafter. Magnificent exceptions have graced our episcopal bench. The efficiency of the entire board, however, may have its discussion of the element of age without attention to the exceptions.

There are two marked eras in the history of the church, at which times came some changes of spirit—the one at the time of the separation of the Church South, and the other with the admitting of the laymen to the General Conference. For convenience of examination and comparison, the forty-five Bishops of the Methodist Episcopal Church have been divided into groups of those elected before the separation, those elected between then and the admission of laymen, and those elected since. In the last group are contained the names of all Bishops now living. These last groups have been again divided, for reasons which will appear in the further discussion.

Bishop Coke is properly in a class by himself, as he never was active in the episcopal work here. He was properly little more than a messenger conveying from John Wesley to the Methodists of America what Mr. Wesley seems to have conceived to be his own episcopal authority over them. Never mind now how he got

the authority. When he was set apart to this work Dr. Coke was thirty-seven years old, and had been in the ministry but six years. But little more than half his life had yet been spent, for but four years of the Psalmist's allotment were lacking when he broke from the weary body in the Indian Ocean.

In the following table for each Bishop is given the age at which he entered the ministry, the date of his election and setting apart to the office and work of a Bishop, the age which he had attained at that time, the number of years he had spent in the ministry previous to his episcopal ordination, the number of years which were spent in the active work of the episcopacy, and the age at the time of death, or the present age of those for whose continued life the church prays.

Group I						
	Ent. Min.	Yr. ord. Bish.	Age ord. Bish.	Unepis. serv.	Age at death	Yrs. epis. serv.
Asbury,	32	1784	44	17	70	26
Whatcoat,	33	1800	64	31	70	6
McKendree,	31	1808	51	20	77	26
George,	32	1816	48	26	60	12
Roberts,	24	1816	38	14	64	26
Soule,	18	1824	43	25	—	—
Hedding,	21	1824	44	23	71	27
Andrew,	18	1832	38	20	—	—
Emory,	21	1832	43	22	46	3
Waugh,	20	1836	47	27	68	21
Morris,	22	1836	42	20	80	34
Hamline,	35	1844	47	12	68	8
Janes,	23	1844	37	14	69	32
Average,	24	—	45	20	66	20

Bishops Soule and Andrew went to the Church South, so their records are not used in last two columns. Bishop Morris retired in 1872, though he died not until 1874. Bishop Hamline resigned in 1852, and died in 1865.

Group I. might be named the group of pioneers. Even its later members did little railway traveling. The two Bishops who went with the Church South—Soule and Andrew—entered the clerical profession when but eighteen. Bishop Waugh is the only other who began his life-work before there had been conferred on him by the civil government the right to vote. Bishops Roberts and Janes had been ministers but fourteen years, Bishop Hamline but twelve, when elected. Janes was the youngest man upon whom the honor was ever conferred, being but thirty-seven. Was not the work of these young men well done, with wisdom and prudence? No wonder there were giants in those days, with an average episcopal experience of twenty years, and still left the vigor and hope of sixty-six years only of life.

Groups II and III

GROUP II						
	Ent. Min.	Yr. ord. Bish.	Age ord. Bish.	Unepis. serv.	Age at death	Yrs. epis. serv.
Scott,	24	1852	50	28	79	29
Simpson,	22	1852	39	19	72	33
Baker,	27	1852	40	13	59	19
Ames,	24	1852	46	22	72	26
Average,	24	—	44	20	70	27

GROUP III						
	Ent. Min.	Yr. ord. Bish.	Age ord. Bish.	Unepis. serv.	Age at death	Yrs. epis. serv.
Clark,	31	1864	52	21	59	7
Thompson,	22	1864	54	32	60	6
Kingsley,	29	1864	52	23	58	6
Average,	27	—	53	25	59	6

Groups II and III combined,						
	Ent. Min.	Yr. ord. Bish.	Age ord. Bish.	Unepis. serv.	Age at death	Yrs. epis. serv.
Average,	26	—	48	22	66	18

Bishop Scott was made non-effective in 1880, a year before his death.

These were both elected during the period of transition between the separation and

the admission of laymen. Their contrasts are so marked, and were so unexpected in the pursuit of this study, that they require distinct consideration. In 1852 no man over fifty was elected; in 1864 each man was over fifty. The men elected in 1852 served the church in the episcopacy an average of twenty-seven years, while those elected in 1864 averaged less than seven years. The average total ministerial service, in and out of the episcopacy, of those consecrated in 1852 was forty-seven years, while of those upon whom came the burdens of this high office at the greater age in 1864 it was but thirty-one. Not one of either group, however, entered the ministry until the attainment of civil majority. In the first group are the names of two of the most highly honored men the church has yet had within her communion—Simpson and Ames. Notice the combination of experience and vigor possible to these men when between the ages of fifty-five and seventy.

Group IV

	Ent. Min.	Yr. ord. Bish.	Age ord. Bish.	Unepis. serv.	Age at death, or now	Yrs. epis. serv.
Bowman (L),	22	1872	55	33	83	24
Harris (D),	20	1872	55	35	69	15
Foster (L),	17	1872	52	35	80	24
Wiley (D),	25	1872	47	22	59	12
Merrill (L),	21	1872	47	26	75	28
Andrews (L),	23	1872	47	24	75	28
Haven, G. (D),	30	1872	51	21	59	8
Peck (D),	21	1872	61	40	72	11
Average,	22	—	52	29	—	—
Average of dead,	—	—	53	25	65	11

The fact is noticeable that the two of this class who are still active are the same age, having been ordained when forty-seven, and now being seventy-five. The average episcopal service of those in this group who have gone to their eternal reward is but eleven years. The service thus far rendered by the eight men in active episcopal functions is nineteen years, the same average as of the entire corps, living and dead. Bishop Foster, whose name is here found, has given fifty-nine years of active service in the ministry, which is the highest record found among the Bishops, he having also the lowest record of age on entering the ministry. Lacking but two years of length of service, Bishop Bowman stands second only to Bishop Foster.

Group V

	Ent. Min.	Yr. ord. Bish.	Age ord. Bish.	Unepis. serv.	Age at death, or now	Yrs. epis. serv.
Warren,	24	1880	49	25	69	20
Foss,	23	1880	46	23	66	20
Hurst,	24	1880	46	22	66	20
Haven, E. O. (D),	28	1880	60	32	61	1
Ninde (D),	24	1884	52	28	68	16
Walden,	27	1884	53	26	69	16
Mallallen,	30	1884	56	26	72	16
Fowler,	24	1884	47	23	63	16
Vincent,	21	1888	56	35	68	12
FitzGerald,	25	1888	51	22	63	12
Joyce,	23	1888	52	29	64	12
Newman (D),	23	1888	62	39	73	11
Goodsell,	19	1888	48	29	60	12
McCabe,	24	1896	60	36	64	4
Cranston,	27	1896	56	29	60	4
Moore,	22	1900	62	40	62	—
Hamilton,	21	1900	55	34	55	—
Average,	26	—	54	29	—	—
Average of dead,	—	—	58	33	67	9
Average of living,	—	—	53	26	64	11
Average of all,	—	—	—	—	—	—
(Inc. Merrill and Andrews)	24	—	52	28	66	14

In Group V. are found all but four of the



living, and all but two of the active, Bishops. Only three of the seventeen here placed together have died. None have been retired. But five of these were less than fifty years of age when elected, and four were sixty or more. But four had given less than twenty-five years of service to the church before episcopal election, and none less than twenty-two. Six had given more than thirty years to the ministry. It will also be noted that if none other dies, all will be past seventy years of age at the meeting of the next General Conference excepting Bishops Fowler, Fitzgerald, Joyce, Goodsell, McCabe, Cranston, Moore and Hamilton—one-half the board. At the meeting of the General Conference of 1908 all will have passed threescore and ten excepting Goodsell, Cranston, Moore and Hamilton. It is not implied by these statements that they will have passed all usefulness—far be that from thought; but they will have passed the age at which physical exposure is merely serious, and reached that in which it is dangerous.

The average age of the forty-five Bishops when entering the ministry was twenty-three years. Two left us for the Church South, and eighteen are living. The other twenty-five died at the average age of sixty-six years, which is the present average age of the sixteen active, living Bishops. Were Bishops Soule and Andrew included in the average life of the dead, the age would not be raised to sixty-seven years. The average total ministerial service of the active and those no longer on that list, is the same, namely, forty-two years. The sixteen active members of the Episcopal Board averaged fifty-two years of age at the time of episcopal ordination, and have therefore served an average of but fourteen years, while the average age of the others at ordination was but forty-five, and they served nineteen years. (The seeming discrepancy is consequent on retirement before death.) The utmost that can reasonably be expected from the members of the present board is five years more of episcopal service, which will give them the average therein, and will have given five years more than the average of total ministerial service attained by the others.

Seven translated and five living Bishops have performed episcopal functions after attaining the age Biblically allotted to men, threescore years and ten. They are: McKendree, who died at 77; Hedding, at 71; Morris, who retired at 74, living six years thereafter; Scott, who laid down the labor at 79; and Simpson, Ames and Peck, who closed their careers at 72. Bishop Bowman labored until 79, and Foster until 76, while the active Merrill and Andrews continue at 75, and Mallalieu at 72.

These five groups are but sections of one table, so the next exhibit is called Episcopal Age Table II. In this are shown the conditions at the time of each General Conference since and including 1816. This time is given for the beginning of the table because previous thereto the only problems were connected with the personalities of Asbury, Whatcoat and McKendree. It can hardly be said that the incumbents previous thereto were an episcopal board. Perhaps the title is strained by its application to the combined Bishops until many years later. This table shows thirteen dates of election. Once eight were elected, once five, three times four, once three, and in every other case two. There are some interesting items which were not sufficiently numerous to claim a separate column, yet should be noted. Bishop Hamline resigned in 1852. The following have been transferred to the non-effective relation:

Morris in 1872, Scott in 1880, Bowman and Foster in 1896.

Episcopal Age Table II

Gen. Conf. of yr.	Age 50 or less	Age over 60	No. at opening	No. elected	Av. age at opening	Av. age at close
1816	2	0	1	2	(58)	48
1820	1	1	3	0	52	52
1824	3	1	3	2	56	51
1828	0	2	3	0	55	55
1832	2	1	4	2	58	52
1836	3	0	4	2	53	50
1840	12	12	6	0	54	54
1844	4	2	5	2	56	52
1848	1	1	5	0	55	55
1852	4	1	4	4	55	49
1856	4	1	6	0	50	50
1860	2	1	6	0	54	54
1864	0	2	6	3	58	56
1868	0	4	9	0	60	60
1872	2	4	4	8	65	57
1876	0	5	12	0	61	61
1880	3	7	9	4	63	59
1884	3	5	10	4	60	58
1888	1	5	11	5	59	58
1892	0	11	16	0	63	63
1896	0	13	16	2	66	63
1900	0	16	15	2	67	66

In the first and second columns here are given the number of Bishops aged not more than fifty years, and the number whose age exceeds sixty years. These numbers are found at the close of the sessions. The addition of the third and fourth columns will give the number of members of the board at the close of the General Conference, excepting in the instance modified by the retirements herein previously stated. There comes a marked change in the second column about 1868, the effect of which is immediately shown in the fifth.

There may be another grouping of the Bishops which shows the same tendency to increased age even in more marked form. There have been five men elected to the episcopacy when not over forty—Roberts at 38, Andrew at 38, Jones at 37, Simpson at 39, and Baker at 40. The last two were elected in 1852, since which time the youngest installed was 46. Eleven of the translated ones were consecrated when from forty-one to fifty years of age, six of them not having reached forty-five. Of the living Bishops seven were not fifty, but were over forty-five, when the burdens of the office were thrust on them. Until 1864 but two men over fifty years old were elected to this important order. (Until 1864 they were ordained, since then they have been consecrated.) From 1864 to the present, twenty have been consecrated to this office after having borne the burden of life more than a half century each. The first of these were the three elected in 1864, none of whom lived to preside over the Conference of 1872. Six men had passed threescore years before the call to the "good office" was voiced by the General Conference. One was Whatcoat, the second active Bishop, who had no successor in this unique position until Bishops Peck and E. O. Haven joined this group in 1872. Half of the men chosen in the last three elections have been sixty or more years of age, and one of them has been sent to have a *bona fide* residence in a new and strange country and climate, facing as great perplexity as is to be found in the whole great field. Two of those who have gone served the church in this high office eleven years each, namely, Peck and Newman. Bishop Whatcoat served six years, and E. O. Haven but one. The physique of Bishops McCabe and Moore gives glad promise of raising the average in this group.

Attention is especially called to the difference between the entire period previous and the entire period subsequent to 1864. In 1864 for the second time the average age reached the exceeding height of fifty-eight years. Since 1872 it has never reached the extremely youthful limit of fifty-seven.

From 1868 to 1872, 1876 to 1880, and 1890 (half-way between the two Conferences) to the present time (and will for at least four years), the age has exceeded threescore.

Presuming that all the Bishops will live until the next General Conference, would the reduction of the average age to sixty years be a possibility? Should they not so live, the problem will not be much changed. The requirements will involve the retirement of a portion of the board anyway. Whether the reduction be by death or by action of the General Conference, is a matter of indifference in this calculation. I give not exact figures here, that I may not be compelled to calculate on the retirement of certain individuals. The change, I have found by calculation, is slight, unless a set of the youngest men is selected for each problem. If four were retired and four added, the additions would have to be of children under fifteen years old to bring the average down to sixty. If four are retired and six elected, three must be under thirty years of age; and four must be less than fifty years old if eight shall be selected to take the place of four retired. Should eight be retired and an equal number consecrated, the choosing of two not yet fifty years old, and of none who have reached threescore, would probably reduce the average to about sixty. The death of younger members of the board would make the task still more difficult. The reduction to this limit, which would have been considered a preposterously high average before 1872, will require the retirement of at least six, with the corresponding election of ten, or the retirement of eight, with the election of at least an equal number. The election of six at the General Conference of 1904 and of an equal number in 1908, with a careful selection of at least half young men at each election, would probably be the safest solution of this, the average age problem, in the permanent strengthening of the episcopacy of the Methodist Episcopal Church.

The older ministers, the general church officers, the editors, and others who have opportunity for wide observation and careful study of men, should assist in selecting a class of ten or twelve men whose ages are less than fifty, preferably less than forty-five, whose capacities for executive labors may be somewhat tested, and from whom wise selection may be made by the coming General Conference. But the Conference is still years away! That is the reason for beginning the selection now. "Lay hands suddenly on no man." Men whose lives have already been canvassed with possible episcopal honors in view, are known through the church, but there should be the election of younger men with some of these more experienced ones, to give to the board a lower average of age and a larger probability of experience.

Personally I favor quadrennial appointment of the Bishops to their work. But whether that be done or be not done, the semi-annual meetings should be continued. Consultations preserve uniformity in administration. In any case, the experience of the older members should make the church loth to relieve them of responsibility, and careful to preserve their faculties by not overburdening them. The severer physical tasks of the episcopacy should be performed by the younger men. The ideal Board of Bishops must contain youth and fire, age and caution, business ability, theological acumen, and oratorical power, which can be realized only by the elevation of all classes of men to the episcopal office.

Waverly, Ia.

—All acceptable obedience flows from love; all true love produces cheerful service. We do not really love God if we do not seek to obey Him. — Rose Porter.

## THE FAMILY

## HEART-BREAK IN SPRING

When the earliest violets ope  
On the sunniest southward slope,  
Where the cress and windflower slim  
Palely light the woodpath dim,  
When the air is sweet and keen  
Ere the full-blown flower is seen,  
When that blithe forerunning air  
Breathes more hope than thou canst bear,  
Thou, O buried, broken heart,  
Into quivering life shall start!  
Thou shalt ask the flower-loved breeze,  
"Wherefore waken these — and these —  
Soulless gazers on the light,  
Wherefore lead these up from night,  
And not send a thrilling call  
Waking eyes more sweet than all?"

— EDITH M. THOMAS, in *Independent*.

## Thoughts for the Thoughtful

The violets have come. The south winds blow,  
Impatient hurrying, as in summer's quest,  
Straight from the Gulf Stream; and the earth's  
warm breast,

Whereon the sunshine lies and grasses grow,  
Is now with the arbutus bloom aglow;  
The bees, new-wakened to life, unwearying test  
Their olden haunts, and hum with soft unrest  
In white campanulas, that to and fro  
Chime mystic tunes of shadow and of shine.  
And lo! great gusts of joy my soul o'ersweep,  
And I am filled with passion so divine,  
So strangely sweet, it seems as I could keep  
Pace with the song of birds, and feel as mine  
The unfettered pulses of the Spring that beat.

— CARA E. WHITON-STONE.

Age is not all decay; it is the ripening,  
The swelling, of the fresh life within, that  
withers and bursts the husks. — *George Macdonald*.

"De pussons what sets on de aigs of bor-  
tered trouble will at las' succeed in hatch-  
in' de generwine chickens."

Our Lord God doth like a printer, who  
setteth the letters backwards; we see and  
feel well His setting, but we shall read the  
print yonder, in the life to come. — *Martin Luther*.

I do wish that all the tired people did but  
know the infinite rest there is in fencing off  
the six days from the seventh — in anchor-  
ing the business ships of our daily life as  
the Saturday draws to its close, leaving  
them to ride peacefully upon the flow or  
the ebb until Monday morning comes  
again. — *Anna Warner*.

Yesterday I dragged wearily along, pas-  
sively resigned — the Man-I-Am — between  
the Man-I-Might-Have-Been and the Man-  
I-Yet-May-Be. But now, today, I feel that  
with Christ's help all things are possible to  
the aspirations, the energy and courage  
that are thrilling in me in this beautiful  
new-born life of today, and the Man-I-Yet-  
May-Be draws closer to my side. — *O. F.,*  
in "For His Sake."

It was in the chariot of fire Elijah was  
taken to heaven. Is it not in a similar  
chariot, in a figurative sense, God takes  
many of His people still? He brings them,  
as He did Elijah, to the brink of Jordan;  
keeps them for years hovering amid the  
rough, rugged glens and gorges of trial;  
seats them in a flaming equipage; reins in  
the fiery horses until, in the fire, they are  
refined and purified as gold, and fitted for  
their radiant crowns. . . . It is the chariot of  
fire. As God's loved ones enter it, He whis-  
pers in their ear, "Through much tribula-

tion ye shall enter into the kingdom." — *J. R. Macduff, D. D.*

The years monotonous? The same old  
seasons, and weathers, and aspects of na-  
ture? Never anything new to admire or  
wonder at? The monotony is in our eye-  
sight, which goes on seeing nothing  
but the common and invariable things;  
simply because, from long familiarity,  
these are the easy things to see. But these  
are only the frame of the picture; the pic-  
ture itself is never twice alike.

Suppose, to test it, we should open a  
ledger account with Nature. It should be  
headed, "The Face of Nature in Account  
with an Exacting Mind." On the left hand  
page should be entered the *Dr.* side of the  
account; namely, to all the phenomena of  
the year that we could fairly stigmatize as  
the "same everlasting old thing." On the  
right-hand page should go the *Cr.*; namely,  
by all the aspects of land or sea or sky that  
in any candor we must confess never before  
to have been noticed by us. — *Edward Row-  
land Sill*.

The healing that comes after the loss in-  
flicted by death comes not from any proc-  
ess of thought, but it floods in like the  
spring. It has been waiting at the door,  
perhaps, and we have tried to keep it out  
because of false notions; but, when the  
door is ajar, it enters and makes itself at  
home. We go to bed some night sad and  
unreconciled; we awake in the morning  
and find the world altered. There have  
been gentle touchés, soft ministrations, the  
secret dropping of balm, the consciousness  
that it is well, so well, with those who have  
left us. Their fullness of life and new ex-  
perience impinge upon ours. We can re-  
joice with them again; and, strange to say,  
we need not suffer for or with them. They  
stand above suffering now. . . . So the  
great wave of comfort comes, and helps us  
to bear the sense of loss. It beautifies and  
dignifies existence. We have interests in  
two worlds. The cloud is no longer black,  
but silver-gray. We open our souls to the  
subtle healing power of nature. The ten-  
derness of those who are left to us is inten-  
sified by the new secret we seem to hold  
from God. We cannot impart it. It is  
too good for others to believe. It is an in-  
tuition. When doubt breathes on it, we are  
pained as by a profanation of things holy.  
Readily would we impart our faith if we  
could, would let the world know that we  
have not let go on our dear ones, that they  
are still ours. But how put it in words?  
The attempt would be a failure. No, we  
think much, but say little. — *Christian Reg-  
ister*.

"As thy servant was busy here and  
there, he was gone," said the negligent sol-  
dier, to account for the escape of the pris-  
oner in his charge. That is exactly the  
history of the way in which a great many  
men's Christianity trickles out of them  
without their knowing it. They are too  
busy to look after it, or even to notice its  
escape, and so drop, drop, drop, slow and  
unnoticed through the leak it slips, until  
there is none left; and the man fancies the  
vessel is full, till he comes to need to draw  
on it, and then! How many of us, I won-  
der, are like the elm trees, that have sent  
their top roots down to a layer of innutrit-  
ious earth, and are standing magnificent  
stems, but hollow inside, ready to be blown  
over in the first gale of wind? Oh, how  
much Christian life is murdered every  
year! How much devotion dies in the air  
of the business street! How hard it is for  
you that have to go away every Monday  
morning, and keep at it all the week long,  
to keep up the fervor of your faith and the  
simplicity of your piety! There is only

one way to do it, and that is to keep near  
to the Master, whose strength will hold you  
up. The attrition of worldly cares eats  
away the impression upon our hearts. As  
the soft south wind gradually eats away  
the inscriptions off the temples that may  
front it, so the writing upon our hearts is  
blurred by the constant, soft, moist breath  
of earth's business and cares impinging  
upon it. And the fascinations that slay  
most of us are all summed up in the sol-  
emn old words: "The lust of the flesh,  
and the lust of the eye, and the pride of  
life." — *Alexander Maclaren, D. D.*

Shall I complain because I cannot choose  
The fashion I must bear, or name the use  
To which I shall be set? Shall vessel say  
Unto the One who fashioned it: "I pray  
Thee make me thus or so, that I may shine  
More brilliantly in chosen work of Thine?"  
Ah! no; but it would rather say: "Thy will  
Shall fashion me, Thy pleasure fill!  
Content am I to shine as gold, or be  
Of common clay, so Thou have use for me."

— ANNIE WALL, in *Central Christian Advo-  
cate*.

## DOMESTIC REFORM LEAGUE

THE Domestic Reform League is a de-  
partment of the Woman's Educa-  
tional and Industrial Union in Boston.  
This Union is one of the largest and most  
important of its kind in America. Its  
Domestic and Reform League depart-  
ment has for its object the bettering of the  
conditions of domestic service, and a bet-  
ter adjustment of the relations between  
mistress and maid. The Massachusetts  
Bureau of Labor recently published some  
statistics resulting from the investigations  
of the Domestic Reform League. These  
statistics are, or ought to be, of value and  
interest to housekeepers. The League has  
been making an effort to induce more of  
the girls in shops and factories to engage  
in housework, but it met with the usual  
objections on the part of the girls referred  
to.

The chief objection offered is the loss of  
social standing; and it must be admitted  
that the servant girl has no social stand-  
ing. It must also be admitted that the  
social standing of the average shop and  
factory girl is not a very exalted one; but  
then it is better than none at all in her es-  
timation.

Other objections offered were lack of  
opportunity to advance in one's position,  
the indefinite hours of labor, and the lone-  
liness of the life of the average serv-  
ant girl. It is possible that there are  
mistresses to whom this last objection  
may be one that they have never thought  
of, but it is true that the servant girl in  
most families leads a very isolated life so  
far as association with the other members  
of the family is concerned. The attempt  
to make the servant girl "one of the fam-  
ily," in the commonly accepted sense of  
that term, nearly always ends in dissatis-  
faction and failure. There must be a re-  
adjustment of a good many things before  
efforts of this kind will result happily.

The Domestic Reform League extended  
its investigations to 181 families employing  
237 servants. These investigations resulted  
in a confirmation of the fact that the  
social limitations are many in the life of  
the servant girl, and that they are the  
chief reason why so many girls who must  
work for a living decline to become do-  
mestics. The social advantages of the  
servant girl are confined chiefly to enter-



taining a limited amount of company in the kitchen of her employer, and in herself being entertained in the kitchen of some one else. Add to this, attendance at a public or semi-public ball, and occasional evenings at the cheaper class of theatres, and her social privileges are at an end. Her time when her work is done must be spent in the kitchen or in the solitude of her own room, for although she is in the family and is one of the most necessary and valuable members of that family, she is removed from the home life.

The investigation also showed that intellectual aspiration is at a pretty low ebb among servant girls. Most of them can read and write, and a number have a common school education, and with this they are satisfied. Very few of them are ever known to attend evening schools in the cities where they might do so, and they do not attend classes in which they would be taught a greater degree of efficiency in domestic service. They are outside the pale of all of the woman's clubs of the day. Most of them are without intellectual aspiration, and their mistresses are content to have them remain so. About a third of the 237 girls referred to did some reading, but it was not of a kind calculated to do them any good.

It must be admitted that there is nothing in the life of the servant girl to stimulate her to improve herself mentally. Nor is there much to stimulate her to become more efficient in her work, because the highest position to which she can hope to aspire as a domestic would not, if attained, alter many of the objectionable conditions of her life.

It is the hope of the Domestic Reform League that some good may result from calling the attention of those who employ servants to many facts in regard to which not much thought is given. It would be well if those who employ servants in every city and town would organize Domestic Reform Leagues, and make a systematic and intelligent effort to change many of the conditions of the servant girl's present environment. Organization of leagues of this kind would no doubt reveal to those who employ servants many of their own shortcomings as masters and mistresses. The thousand and one woman's clubs in the country might find it profitable to give more time than any of them have yet given to this important and vexing problem of domestic service. The happiness and contentment of so many homes are so dependent upon good domestic service, that it is well worth while for the intelligent and progressive women of the day to give a great deal of time and thought to domestic reform such as has prompted the organization of the Domestic Reform League.

#### Do Your Work

BLESSED is he who has found his work; let him ask no other blessedness. He has a work, a life purpose; he has found it, let him follow it. Labor is life. From the inmost heart of the worker wells up the Holy Spirit imparting force, the sacred, celestial, life essence — breathed into him by the Holy Ghost. Don't hurry nor worry. Do a work and then leave it alone, do it earnestly and with enthusiasm, do it as unto the Lord, do it in faith, and do it well, and when done drop it without re-

gret. Your doings are worthless, but they are not unfruitful; they ennoble you, and make you wiser, holier, better. — *King's Messenger.*

#### LIGHT IN DARKNESS

LILLA ELIZABETH KELLEY.

Master! Master! O my Master!  
In the watches of the night,  
When the billows almost cover,  
Lightnings flash and blind the sight,—

When my frail craft nears the ledges,  
Swept on in the storm's wild roar,  
Thou must steer the driven shallop,  
Guide the hand that holds the oar.

Master! Master! O my Master!  
In the watches of the night,  
Walk Thou toward me o'er the waters!  
Seeing Thee is life and light.

Roxbury, Mass.

#### SPIRITUAL APRILS

A DEAR friend whom we knew intimately some years since was greatly troubled each recurring spring-time by repeated attacks of the grippe. Some years these bronchial affections became pulmonary and it was only with difficulty he escaped pneumonia. At other times he would suffer long convalescences, so that the summer would be well on its way toward a conclusion before he would be quite himself again. Being wealthy, and something of a valetudinarian, he determined within himself that he needed better advice than he could get from his own family physician; consequently he made a trip to the East where he consulted an eminent specialist who was supposed to know all about one's throat and lungs. It was some days before he could obtain an audience; but when at last it was granted he was put through a rapid fire of certain very pointed questions. He was asked about the time of his attacks, his methods of treatment, his manner of life, his personal habits of dress, and so on.

At last the renowned physician said: "I understand your case perfectly, sir. Go home, and whenever you hear your neighbors talk about taking off their winter flannels, you double yours." That was all, except a fee of \$100.

We asked our friend how he liked the treatment, and he replied with perfect frankness: "It was worth the money. I followed his direction, and I have not been down with a cold of any kind since." And when we remembered what he had passed through in previous years, we were glad to get his \$100 prescription so cheap.

There can be little doubt about it; our first warm days are our most dangerous days. There was such a day only a week ago. Everybody we met had his overcoat upon his arm, if he had it with him at all. Men wore their hats as far back on their heads as they could hang them, and doubtless half of them would have changed their underwear the next morning had not the change proven too transient; for before nightfall the wind was in the northeast, and then in the northwest; and the thermometer ran rapidly down more than thirty degrees in forty minutes. That was just the time in which to contract pneumonia.

How many times did our Saviour warn His disciples of the dangers of over-confidence! How many times did He entreat them to be watchful, alert, prayerful; for it is exactly in such times of least apparent peril spiritual dangers lurk. The men who think their habits "perfectly established," the ministers who "trust to the inspiration of the moment" because they

have acquired such readiness and fluency of speech — these are but a few of the foolish disciples who think to safely substitute confidence for caution. As for ourselves, when tempted to let down the bars, we always think of the advice of the great physician: and when others throw off their soul's protection, we double ours. — *Interior.*

#### SYLVIA

BELLE V. CHISHOLM.

SHE was a little Swedish maid, who had been landed at Ellis Island with several hundred other immigrants of different nationalities, and brought from there to the Barge Office. The brother who had sent her money to pay her passage, failing to be there to take her in charge, she was put in one of the detention pens to await his arrival.

For two long days she waited for him to come, during which time she could get no satisfaction about him from those who had her in charge. On the third day a man looked at the card given her, and asked in her own tongue:

"Brother come yet?"

"No; but I want him so!"

"Well, why doesn't he come for you?"

"I have looked for him. I have stood at these bars looking until I am sick."

"Give me the letter he sent you."

Sylvia fumbled in her pocket for a moment, and then handed him a badly crumpled letter, from which the man copied the address given in it. The next day he came back, and took the homesick girl to the court of inquiry, where the judge told her kindly that her brother could not be found. He had left his place of business a week previous, and could not be located.

For a moment the girl stood looking helplessly around her, then in a trembling voice asked faintly: "May I sit down?" "Yes," said the judge gently, touched by the despair in her face and voice. Tears filled her eyes and ran down her cheeks, but she did not sob or make a noise, and after a little she dried her eyes by drawing her sleeve across them. Then the judge told her that if she wished to stay, she would be cared for until she got a place to work.

"I'll stay," she said, quietly. "I am sure Orlof will soon come;" and even if she had not had this faith in her brother, she could not have gone back to her old home, because she had only a few pennies left in the pocket of her homespun frock.

That same evening she went with the agent of the Immigrant Society to the Home, a short distance away. She was given in charge of the matron, who spoke cheerily concerning the disappearance of her brother, and did all in her power to console the poor wail cast so helplessly upon the charity of strangers. A few days later she went into service in a beautiful home, where the many calls upon her help left her very little time to think of her own troubles. It was a happy family that dwelt within the big mansion, where the little maid's feet tripped so fleetly from dawn until far into the night. The members loved one another devotedly, and were kind in a way to those who served them, but it never occurred to them that under the sunshiny ways of the little stranger maid she carried

a heart heavy with anxiety and homesickness.

"Don't bring your tears in here; I hate them," her young mistress Charlotte had said one morning soon after she had entered the big house, when with wet eyes she ventured into her room with fresh flowers. "They wash the color out of the flowers and wilt them. You must smile and look happy hereafter, and if you have tears keep them for your pillow and the darkness."

And that was the last time Sylvia's tears flowed to dampen the spirits of those she served.

"Miss Charlotte is right," she told herself, as she sobbed out her heartache in the darkness that night. "I have no right to thrust my troubles upon strangers and shadow their lives. Hereafter they shall have no cause for complaint."

And they had not, for no matter how weary she grew with the waiting for the brother who did not come, nor how, at times, her homesickness was almost beyond endurance, she came and went like a sunbeam at their bidding, carrying her sorrows to her pillow in the darkness just as Miss Charlotte had counseled.

But one day the suspense about the missing brother ended in a deeper sorrow—that of shame—for he had been sentenced to prison for a crime he was compelled to admit he had committed. The shock was too much for the delicate mother in Sweden, worn and weakened by weeks of cruel delay. So there was a new grave in the family burying-lot, and a black-bordered letter crossed the ocean to tell the little maid that she was motherless. After her first fierce abandonment to grief Sylvia arose from her woe, and, bathing her hot eyes, went about her work as before. She had not the money for her passage back to the fatherland, and, even if she had, she would not have left Orlof a prisoner in a strange land alone. No; in a few months more he would be free; and who was there in all this big country to care for him if she should forsake him? She made no complaint, and neither asked nor received sympathy, though her hungry heart was breaking for human love and pity.

But there came a day when the gladness in the great house was changed to mourning. The soldier son and brother in the far-away Philippines had sealed his patriotism with his life-blood, and the loving hearts at home refused to be comforted. It was during these trying days that the little maid's tender eyes and sympathetic touch brought her into close kinship with the bereaved household.

"You must have suffered, too," said Charlotte, one day, after being soothed into quietness by Sylvia's unspoken tenderness; and then, little by little, she drew from the child-woman the story of her sorrow and homesickness among strangers in a land that was not her own.

"How have you endured it all alone, and yet turned a bright face to those you served?" Charlotte asked, her own trouble growing lighter when compared with the greater woes of this friendless little maid whose tears she had so cruelly resented.

"I have a Friend—Jesus—else my heart break," whispered Sylvia, softly.

"I have too—or I thought I had," gasped Charlotte, gazing into the face of the little maid. "But you are so brave and strong, Sylvia," she added, "and bear your grief alone; covering it all up under your smiles."

"Not alone; Jesus helps me," said Sylvia, "and He wants to help you, too, Miss Charlotte. Won't you let Him?"

"Yes," answered Charlotte, gently; and then, taking the little maid's face in her hands, she kissed her, saying tenderly: "My sister!" And Sylvia was comforted, too.

Pittsburg, Pa.

## HOUSE AND HOME

A house is built of bricks and stones, of sills and posts and piers;

But a home is built of loving deeds that stand a thousand years.

A house, though but an humble cot, within its walls may hold

A home of priceless beauty, rich in Love's eternal gold.

The men of earth build houses—halls and chambers, roofs and domes—

But the women of the earth—God knows!—the women build the homes.

Eve could not stray from Paradise, for, oh, no matter where

Her gracious presence lit the way, lo! Paradise was there.

—Nixon Waterman.

## How He Conquered the Plumber

IN one of the suburbs of New York there lived, not long ago, a plumber, who, as a workman, enjoyed the respect of his community. No one could solder a leaky pipe better or at less expense; but although his heart was kindly, his tongue was sharp. Oaths had lost their significance to him—he used so many. As for his faith, he had none. He believed neither in God nor man. For years he had not been seen to enter a church except to repair the furnace or the gas-pipes.

There had recently moved into this same suburb a young doctor. He had two small children, just at the age to be "troublesome comforts," never still, and never ceasing to want time and attention. While struggling to establish a practice the doctor took in several house patients, with their attendant nurses, to help out his income. These, with his office calls and outside professional work, were a steady drain upon his sympathy and patience.

During a cold winter the water-pipes burst in the doctor's house, and the plumber was called. This troublesome and expensive accident seemed almost the climax of ill fortune, and weighed heavily upon the family. Repairs proved to be complicated, and nearly a week was consumed in finishing them.

The plumber, wise in the ways of households and sardonic in his knowledge of the failings of people—failings that are often not apparent to the outer world, although freely and constantly betrayed in the seclusion of home—entered upon his work with his accustomed dexterity and rudeness. It was thus that he met the new doctor for the first time.

Gentle in manner and speech, of unruffled temper—soothing and yet cheerful—the physician refused to become exasperated under these trying conditions. He met the plumber with a smile that gave no hint of his inward trouble, or of the emptiness of his purse. Where in another home anger,

harsh words or reproaches might have been stimulated by so confused a state of things, here through the example of the master of the house, peace seemed to have come to stay. The doctor never argued for it. He lived it, and it had to be.

As the days went on, the plumber found in his heart an unfamiliar feeling toward the members of this strange household. His own gentler language and bearing were a surprise even to himself.

When, with uncomfortable anticipations, the doctor asked for his bill, the plumber said:

"I ain't got a bill against you, doctor. I've enjoyed this job, and I don't want to be paid for it."

"Why, what do you mean?" gasped the doctor.

The mechanic was silent for a few seconds.

"Well," he said, slowly, "I've been in almost every house around here, and I know 'em all. And yours is the first place I've been in where everybody seems to live as if they believed what the Bible and the ministers keep saying. I ain't going to be a worse man for this job. If you're sensitive about the bill, you can take it out when my children have the measles. I've seen folks enough that try to get the better of their plumbers, but you've got the best of me."

And so he had. The better nature of a rough and godless man had been awakened and won by a Christian gentleman.—*Youth's Companion*.

## W. F. M. S. Notes

—The new address of the president of the New England Branch, Mrs. Jesse Wagner, is Wollaston, Mass.

—Note the new leaflets, "Of Whom the World was Not Worthy," by Miss Croucher, and the one on Dr. Terry.

—It is proposed to have the Standard Bearers of New Hampshire take Miss Hartford for their missionary, as the New England young people have taken Miss Young, and that Maine take Miss Kneeland, and Vermont Miss Harvey.

—Dr. Edna Terry is to speak in the New Hampshire and Vermont auxiliaries during the first weeks of May. Miss Althea Todd will begin her itinerary work on May 24 at Rutland. Miss Cushman is stirring up great enthusiasm with the Standard Bearers' pledges and leaflets. "Help these women."

—There was great interest in the outgoing of Miss Emily Harvey, of Vermont, to India to help Miss English in the large orphanage in Bareilly, where three hundred girls are being trained; but on her arrival the need at Agra was so great, that she was transferred by the Bishop to have charge of the Home for the Christian girls who are studying medicine in the Government College there. This is a very important work, and we are glad that Miss Harvey could take it up, but Miss English is left to carry her great work alone.

—Please remember that boxes for the mission fields are needed more than ever before, and should be sent to Mrs. Julia F. Small, Room 29, 36 Bromfield St., Boston, by May 15.

—Mrs. Parker writes concerning Bishop Parker's condition: "It seems now that God is going to raise him up. The native church has never given up, even when the doctors gave no hope. They said, 'God will answer our prayers.' This illness has had a wonderful effect on the native church. It has set them to praying as they have never prayed before, and it has led them to try to follow the teaching they have re-



ceived as perhaps nothing else could have done. God had some purpose of good in all this, or He would not have permitted it."

— Concerning the Tien-Tsin school Miss Glover writes: "We do not know of any of the girls being killed. I have heard of two who were married to heathen. Yu Huan, supported by the New England Branch, is safe with us."

— Our ladies in Nagoya are in their new house at last. It will be remembered that we occupied a very old house, and that the owner objected to having a thorough "house-cleaning," so that our ladies have been sorely tried. Now they may have their home as spick and span as they please.

— At Yamabukacho, Japan, we have a new house for the kindergarten, and the missionaries are very happy. Miss Atkinson writes: "The Lord has been better to me than I could have asked all this first year, and my heart is full of thanksgiving."

— Bulgaria is a hard field, but Miss Blackburn says: "Truly there are discouragements, but we are not discouraged. It is such a comforting thought that when we have done our best, we can take everything to our Father in prayer and leave it with Him, feeling assured that all will be right."

— Miss Knowles is much encouraged about the work in Darjeeling. She says: "Things look much brighter than last year. We shall have an increase of pupils." When the new building is erected, which is to be named the "Almira Hall Peirce Memorial," in view of the gift of \$5,000 from Mrs. Silas Peirce's children, the success of the school will be assured. Darjeeling is a very popular resort for travelers, and this will enable our mission to have a building that even the ordinary "globe-trotter" will be able to see.

— The sympathy of the whole Branch will go out to Miss Gertrude Gilman, who has stood so bravely by our girls in Pekin. She knew that her father was in frail health, and was planning to come home as soon as Miss Young should arrive to relieve her. But she is not to have the joy of seeing him on her return, for God has taken him to the better country. She will probably come at once to comfort her mother, who is in California, away from the home and the many friends in New England. Many hearts will plead for Miss Gilman on her long, sad voyage. She has comforted many of the poor Chinese girls, as they learned of the martyrdom of their parents, and the same Comforter to whom she pointed them will be with her.

— Dr. Sheldon writes from Darchula, Bhot: "Keep on praying for us and the conversion of the Bhotiyas. . . . Miss Brown and I spent two days at Chantag with Mary Reed. She was in excellent health, with no outward trace of the disease, though she thinks it still lurking in her system. She is very busy overseeing the workmen who are building the new house for the assistant she is expecting. We shared the same dining-room — she with her separate dishes — and we enjoyed singing together very much. I spoke to her poor people, many of whom I see year after year. Some are growing unrecognizable by the development of disease." Miss Reed says, regarding the visit of Mr. Jackson: "We had such precious meetings during those eleven days, and the Lord Jesus owned and blessed my poor people here."

— A wonderful conversion has taken place in our Madras work, which recalls the case of Sooboonagam Ammal. A beautiful young woman has left her home, relatives (to whom she was very dear), friends, worldly possessions, and all, in

order to be a Christian. The account of her interview with her aged grandfather is most touching. They would gladly take her back, only she must give up Christ. This she firmly refuses to do. The worker, one supported by the New England Branch, who was instrumental in bringing her to a knowledge of the truth, and to whom she came, has been threatened with death, and a reward is offered, secretly, to any one who will give her a beating. Remember these two sisters in your prayers.

— Miss Croucher has gained, up to date, 1,146 new members for the W. F. M. S. in New England. Her itinerant work has been almost continuous since last October, and many owe to her a complete reversal of their views on the Chinese question.

## BOYS AND GIRLS

### AUNT LUCY'S RUMMAGE SALE

ADELBERT F. CALDWELL.

AUNT LUCY had been at her brother's only a week, when at Bob's and Mary's and Tom's and Beth's place at the table was found, one morning, a copy of the following notice:

"In the library this afternoon, at two o'clock, will be a rummage sale. Bring all your habits, good and bad. No postponement on account of the weather."

"A rummage sale!" exclaimed Tom, curiously. "I wonder if it's same's at the church, when the poor got so many good clothes for almost nothing. Is it?" and he looked round inquiringly.

"Ask Aunt Lucy, she knows — it's her writing," suggested Beth, carefully studying the penmanship of her notice.

"Is it?" asked Mary and Tom in concert.

"Couldn't be anything else as I see," said Bob. "But what have the habits to do with it — that's what I'd like to know."

"You haven't answered, Aunt Lucy," persisted Tom.

"All the explanations that are necessary till the sale are found on the card," replied Aunt Lucy, mysteriously. "Each one do just as the notice directs, and this afternoon everything will be explained."

"I'd like to know, though!"

"And I would!"

"So would I!"

"It will be good whatever it is," nodded Beth, at their afternoon conference on the piazza, while waiting for the clock in the sitting-room to strike two.

At the appointed time Aunt Lucy's four nephews and nieces presented themselves at the library door.

"We've come," said Bob.

"And with one good habit, surely," smiled Aunt Lucy. "Promptness!"

Beth looked curiously around the room. "I — I don't see anything for sale — nothing new here."

"A rummage sale doesn't deal in new things."

"But there aren't any partly worn-out things here, except just what belongs to the room," added Bob.

"I've noticed," began Aunt Lucy, looking from one curious little face to another, "since I've been here, that Bob and Mary and Tom and Beth — why, that's every one in the family — have something they really ought to dispose of, and that's the reason the rummage sale has been an-

nounced. Did each one bring all his habits — good and bad?"

Beth looked at Tom, and Bob and Mary exchanged perplexed glances.

"I — guess — so," finally spoke Bob.

"And the bad ones we want to dispose of," said Aunt Lucy, briskly. "Now suppose we begin the sale. What have you, Tom, you'd like to exchange a whistle-in-the-house habit for?"

Tom looked confused, for that was what his mother had tried for months to break him from doing.

"The habit of taking his hat off in the room, I think. Wouldn't that be a fair exchange?" and Aunt Lucy smiled so sweetly that Tom entirely forgot his confusion.

"Ye-es; and then I'll have two additional good habits," he laughed.

"Certainly — the bargain's made. Now don't let Mr. Determination go back on the agreement!"

"Mary, what have you to dispose of?"

"A peeping-into-things habit — things that don't belong to me," confessed Mary, candidly.

"And you'd like?"

"A habit of saying only good things about folks," was the reply to her aunt's interrupted question.

"And Bob?"

"I guess the worst habit I've got for the rummage sale is getting-angry-at-every-little-thing."

"Let me see," thought Aunt Mary, slowly, "and you'll exchange it for — clean finger nails and well-brushed hair and clothes. You'll have to get Mr. Will to help, so the exchange won't be made back again."

"And, Beth, you need a sunny smile in exchange for your occasional little" —

"Pout — I know I have it, auntie, and I want it to go with the other hateful things."

And what a successful sale they had! "In-a-minute," "Don't-care," and exaggeration habits, with a great many more, were disposed of, and in exchange so many good habits were received that Uncle Fred said, when he came for Aunt Lucy, he didn't believe they'd ever have enough material for another sale!

Bloomington, Ill.

**Mellin's Food**

Have you ever tried it? If not, you can get a free sample by writing a postal to the

MELLIN'S FOOD COMPANY,  
BOSTON, MASS.

## THE SUNDAY SCHOOL

### Second Quarter Lesson VI

SUNDAY, MAY 12, 1901.

MATTHEW 28 : 16-20.

REV. W. O. HOLWAY, D. D., U. S. N.

### THE GREAT COMMISSION

#### I Preliminary

1. GOLDEN TEXT: *Lo, I am with you always, even unto the end of the world.* — Matt. 28 : 20.
2. DATE: April-May, A. D. 30.
3. PLACE: A mountain in Galilee.
4. HOME READINGS: *Monday* — Matt. 28 : 16-20. *Tuesday* — Isa. 52 : 7-12. *Wednesday* — Acts 10 : 9-16. *Thursday* — Acts 10 : 34-43. *Friday* — Acts 10 : 44-48. *Saturday* — Rom. 10 : 1-13. *Sunday* — Rom. 10 : 14-21.

#### II Introductory

Very fittingly does St. Matthew close his gospel with a truly royal portraiture of Him whom, on every possible occasion in his narrative, he has depicted as Christ the King. This final manifestation, not merely to the eleven, but, as seems highly probable, to the five hundred brethren mentioned by Paul, is one which cannot be studied without a profound feeling of exaltation and majesty. The unknown mountain-top becomes a throne scarcely less august than the "the great white throne" of which the Revelator writes. Emerging in His glorified body from the invisible to the palpable and real, our Lord's personality is fully as impressive, if not so overwhelming, as when John beheld it and fell at His feet as dead. Those who recognized Him on this occasion, even before He approached, acknowledged His kingship by an act of devout worship. It is scarcely to be wondered at that some "doubted" whether the head crowned with such glory could really be the same head which they had seen crowned with thorns; but when Jesus came near, all doubts fled. We are not told all that He said — perhaps only the closing words; but in these He assumed universal sovereignty both in heaven and on earth, and on this high basis commissioned His disciples to go to the ends of the earth and disciple all nations. He does not hesitate to associate Himself inseparably with the Father and the Holy Spirit, and to require that every creature shall profess, by baptism, faith in the triune Name. For doctrines and practice His commandments are to be taught; and for inspiration and courage He promises His perpetual presence: "Lo, I am with you always, even unto the end of the world."

#### III Expository

16. Then the eleven — reduced to "the eleven" by the treachery and death of Judas. It should be noted that Matthew omits many intervening appearances of our Lord, and narrates but briefly His manifestation in Galilee, which He had foretold before His death. *Into a mountain* (R. V., "unto the mountain") — the "appointed" mountain, possibly Tabor; or it may have been Kurn Hattin, where the Sermon on the Mount was given. "That the interview here recorded was the same with that referred to in one place only (1 Cor. 15 : 6) when 'He was seen of

above five hundred brethren at once, of whom the greater part remain unto this day, though some were fallen asleep," is now the opinion of the ablest students of the evangelical history" (J., F. and B.).

17. When they saw him — not the first time that the eleven had seen Him, and yet His appearance on this occasion appears to have been so peculiar as to excite doubts in the minds of some. They worshiped him. — Matthew uses this term frequently — twelve times — while neither Mark nor Luke use it more than twice. The word is not confined in its scope to the obeisance rendered to a king; it is also employed (Rev. 5 : 14 ; 7 : 11) to describe the adoration of God and the Lamb, and probably has this higher meaning here. But some doubted. — Who the "some" were, and why they doubted, has puzzled the commentators. The key to the mystery is, quite likely, the phantom-like appearance of the revelation when it first burst upon them. Says Morison: "He had just alighted in glory, or suddenly burst into view, His appearance emerging, or, as it were, condensing itself from out of the transparency of the surrounding atmosphere. The eyes of some of the disciples — of Peter, perhaps, and John and James and others — at once saw through the glory and identified Him. Others felt 'a glamour' over their eyes, and got bewildered." Many commentators suppose that the doubters were not of the eleven, but of the five hundred. One thing is clear — "the power of the resurrection" and its triumphant proclamation would never have become history had not all doubt been dispelled before the Ascension. The proofs had to be, and were, "indubitable."

18. Jesus came and spake. — His approach and familiar tones convinced every doubting Thomas among them. All power is given unto me (R. V., "all authority hath been given unto me") — words of grandeur and majesty, befitting Him at whose name every knee shall bow, and whose lordship every tongue shall confess. They are the words of the King taking possession of His kingdom — and such a kingdom! In heaven and in earth (R. V., "on earth"). — Says Schaft: "The primary reference is to His authority as Mediator, extending over all, in heaven and on earth, for His church. It was given by the Father to Him as the Godman, though as the Eternal Word He had such glory before the foundation of the world."

This was the completion of the first coming or advent. The second will be His advent to judge the world. But the coming seen in vision by Daniel (chap. 7) is not His coming to our world. It is a scenic picture of His endowment with "all power" by His Father in heaven. His ascension put Him in complete possession of that kingdom; or, rather, that His coming as seen by His apostles, and that His coming as seen by Daniel, are different glimpses of the same great coming. Of that coming the part seen by the apostles is rather at or after His resurrection, when He came from hades and the grave to the world. That seen by Daniel is rather the completing part at His ascension to the presence and right hand of God. As Paul says: "He raised him from the dead, and set him . . . far above all principality" (Eph. 1 : 20). "To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living" (Rom. 14 : 9). These and other texts prove that Christ's resurrection and ascension were a full coming in His kingdom (Whe-

don).  
19. Go ye therefore — because all authority is conferred upon Me. Teach (R. V., "make disciples of") — bring to the knowledge of the truth. All nations. — What a magnificent command! Missionary work is not to be discussed; it is a duty. The authority of Christ himself is the su-

preme reason why Christ's followers should take the world for Him. It is insulting to discuss the command of a king. Note the different method instituted here: The Jewish economy was local, stationary. The nation must come to Jerusalem for light. The new dispensation is aggressive. Its essential principle is *going forth*, and its purpose will not be accomplished "until earth's remotest nation shall learn Messiah's sway." Baptizing them — as the initial rite of disciplining them. Baptism is, then, a permanent ordinance and sacrament. In (R. V., "into") the name — not the names. The "name" stands for — represents — the triune Being in this case. Says Dr. Rice: "This implies more than the adoption of the name of Christian, and more than merely calling one's self after the persons of the Godhead. It implies a profession and confession of the triune God and of allegiance to Him and of fellowship in His family, and of a desire to be in loving communion with His being, His person, and His attributes in all holy affection and perfection."

Observe that the command to make disciples of all nations implies: 1. That Christianity is a universal religion, not merely one of the religions of the world from which, with others, we in this later day are to select an eclectic and universal religion. 2. That it is adapted to all nations and all classes (Rom. 1 : 16), a claim which history has abundantly justified, but which was urged by early opponents as a conclusive objection to it. 3. That not a natural development, but obedience to the principles inculcated by Christ, constitutes the secret of true civilization among all nations, and thus that Christian missions are the mother of civilization. 4. That from all nations the members of Christ's church triumphant are to be gathered

## An Honest Tired Feeling

There is an "honest tired feeling," caused by necessary toil and cured by natural rest.

But very different is "that tired feeling," from which so many complain, and which may even be classed as a disease.

That tired feeling takes you to bed tired and wakes you up tired.

You have no appetite, have bilious taste, dull headache, are nervous and irritable, blue, weak and discouraged.

In such conditions Hood's Sarsaparilla does a world of good.

It begins in the right place—in the blood, purifying it and imparting vitality, then its tonic effect is felt by the stomach, kidneys and liver; appetite comes back, all waste is removed naturally, headaches cease, that tired feeling departs and you feel like a new person.

This has been the experience of thousands.

It will be yours if you take

## Hood's Sarsaparilla

Sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass.



to God by obedience to this commission (Rom. 10: 11-13; Rev. 7: 9) (Abbott).

20. **Teaching them to observe all things . . . commanded you.**—Our Lord here puts Himself in the centre of all humanity. To the circle of the apostles immediately around Him He gives the precepts—"the words of eternal life." It is made their duty both to obey and to communicate those precepts to the outer circles, and this communication is to go on to the end of time, till the Gospel is preached to every creature. Note that the end of the teaching was observance or obedience, and not an eclectic obedience, for *all* things which have been commanded are to be observed. "If ye know these things, happy are ye if ye do them." Note, too, that no precepts but those of Christ are included in this commission. His teachings, the germs of many of which are to be found in the Old Testament, constitute the equipment of the winner of souls. **Lo, I am with you.**—No merely human being could make such a promise. Only a Divine Being can be omnipresent and abiding, invisible and yet real, *conscious* to every believing heart. "Absent in body, yet wholly and most truly present in power" (Meyer). "Present as God to help, present as man to sympathize, present in My whole person, present spiritually yet most really and truly. The simple language of the passage, as well as the facts of Christian history, forbid our limiting this promise to one set of men claiming to be the successors of the apostles" (Schaff). **Alway**—"that is, all days, every day. I will be with you on Sabbath days, on week days, fair days and foul days, winter days and summer days. There is no day, no hour of the day, in which our Lord Jesus is not present with His churches and His ministers; if there were that day, that hour, they were undone. The God of Israel, the Saviour, is sometimes a God that *hideth* Himself (Isa. 45: 15), but never a God that *absenteth* Himself" (M. Henry). **Unto the end of the world.**—"Until the consummation of all things when Christ shall come to judge the world, and wind up the present order or dispensation. Now Christ is *with us*; then we shall be *with Him* where He is" (Schaff).

#### IV Illustrative

1. John Fiske, in relating the story of the Federal Convention for the forming of the Constitution of the United States of 1789, a work of the greatest difficulty and importance, says that, on the back of the President's quaint, black armchair there was emblazoned a half sun, brilliant with gilded rays. At the close of the session of several months, during which the Constitution was adopted, as the meeting was breaking up and Washington arose, Franklin pointed to the chair and made it the text for a prophecy. "As I have been sitting here all these weeks," he said, "I have often wondered whether yonder sun was rising or setting. But now I know that it is a rising sun." The sun of Christianity is a rising sun, and is rapidly moving on to the perfect day (Peloubet).

2. An English preacher asked some British soldiers: "If Queen Victoria were to issue a proclamation, and, placing it in the hands of her army and navy, were to say, 'Go ye into all the world and proclaim it to every nation,' how long do you think it would take to do it?" One of those brave fellows, accustomed to obey orders without hesitation or delay, and at the peril of life, promptly said: "Well, I think that we could manage it in about eighteen months." Beloved, it has taken the church eighteen hundred years to do what the British army could do in eighteen months, and the work has hardly commenced yet. Let us suppose

that there are 10,000,000 Christian disciples who can, by systematic effort, be made to furnish men and money for the work; even with this tenth part of Christendom, the world may be evangelized before ten years have passed. We are responsible not for conversion, but for contact. We cannot compel any man to decide for Christ, but we may so preach the Gospel to him that he must either accept or refuse Christ, and that is what the church is called on to do. Deliver the message, leaving the result with God (Monday Club Sermons).

3. He does not send us out *alone*; He divides the burden; He shares the peril; He inspires our courage; He is a present Captain, always in the thickest of the fight and always so near that a *whisper* may reach Him, or a glance of weariness or doubt bring from His radiant face a shining that shall be as the dawning of a new day. Do we realize a *present* Christ? Have we that acuteness and largeness of faith which can feel the Son of God at our very side? Do we see Him in the breaking of the family bread, do we hear Him in the movements of the events of the day that is passing over us, do we catch glimpses of Him in many a strange providence, and are we quite sure, by the happy realizations of spiritual affection, that He is within the reach, yea, within the beating of our hearts? If not, we have lost the original inspiration, we are repeating a lesson, not delivering a message (Dr. J. Parker).

#### HULL STREET SOCIALISM

R. S. DOUGLASS.

"**F**ROM each according to his ability. To each according to his need." This principle, enforced by political authority, is the highest ideal of Socialists. This principle, prompted by Christian love, is Hull Street socialism.

An ex-college professor and a vermin-eaten child—culture and filth, ability and need. Such, in brief, were the conditions of the first case that came to the Medical Mission, when it opened in a humble way years ago. A large and noble charity has developed from such a beginning. The cultured woman who felt called to leave a college professorship to give many of the best years of her life to the poorest and humblest people because they had few, if any, friends, had as the first case in the Medical Mission a sickly, emaciated girl brought by her parents. The physician who was then her only medical adviser, at once prescribed cutting off the tangled and matted hair, a vigorous use of soap and water, and healing applications daily. Who should carry out such a prescription? Not the parents, for it must be thoroughly done, and they could not be brought to even realize the necessity for such treatment. So our educated and refined woman (doubting perhaps for the moment whether she had not mistaken her call) undertook the repulsive task, and at last taught the child's mother the necessity and method of such treatment, and the girl was restored to health.

Christ touched repulsive lepers to heal them. She, in His spirit, touched something even more repulsive, and her touch became one of physical healing. Who can tell how wide a vision of moral purity was revealed to this family through this open door of physical cleanliness?

Is it any wonder that such a spirit, ruling and directing the Medical Mission, has secured the willing services of a corps of devoted physicians and surgeons, and has made that mission a centre of mercy and help to which thousands at the North End turn in their sickness and sorrow? The result has been of untold benefit to those needy people. Last year over seven thou-

sand applications were received, and the patients were given the most careful medical and surgical treatment. These were people too poor to pay for medical skill, too ignorant to know where to go for help had it not been at their very doors, and too distrustful to have asked such help except from those they had come to trust as friends. Will not those who love their helpless fellows rally to the effort to furnish suitable quarters for such a work as this?

An earnest appeal is made to all such to aid in raising the building fund for the new Medical Mission house to be erected on Hull Street.

Auburndale, Mass.

#### Home

I want to go home  
To the dull old town  
With the shaded streets  
And the open square  
And the hill  
And the flats  
And the house I love  
And the paths I know —  
I want to go home.  
If I can't go back  
To the happy days,  
Yet I can live  
Where their shadows lie  
Under the trees  
And over the grass —  
I want to be there  
Where the joy was once,  
Oh, I want to go home,  
I want to go home.

— PAUL KESTER, in McClure's Magazine.

Have you  
seen the sign?



Look for this  
seal on the end  
of the package.

Do you know what the "In-er-seal" trade mark design means on a package of biscuit or wafers? Have you realized that the "In-er-seal Patent Package" is the greatest step toward absolutely *pure food*? It means that damp, dust and odor no longer have any effect on the most delicate biscuit, crackers or wafers.

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NATIONAL BISCUIT COMPANY.



## OUR BOOK TABLE

**The Autobiography of a Journalist.** By William James Stillman. Houghton, Mifflin & Co.: Boston and New York. Two volumes. Price, \$6.

A deep but transparent philosophy pervades and intensifies the story of Stillman's life, as told in these handsomely printed volumes. While there is much of incident and narration, he has loyally adhered to his purpose to "give a human document of Puritan family life, and the development of a mind from the archaic severity of New England Puritanism to a complete freedom of thought, by a purely evolutionary process, without revolt or revulsion." Touching various phases of life, as others have done—artist, diplomat, and writer—he makes his peace with orthodox journalists by saying: "In my multifarious occupation and random life I have, as I see, when I look back, found my highest activity and rendered my most serious services to others in my occupation as a journalist—all the rest was fringe or failure. If I have been good for anything it was in connection with or through my position on the press." His life began in 1828, in New England, and now in the full vigor of a ripe old age he is enjoying the memories of the past, the associations of the present, and the anticipation of the future at his home in "Old" England. In narrating his experiences, observations, and feelings, in connection with his activities in America, Europe and England, he vivifies the hidden meaning of commonplace things, and makes the study of the philosophy of life as absorbing as a romance. His associations with Bryant, Lowell, Emerson, Agassiz, and Longfellow were intimate, and his luminous references to these men of genius give new conceptions of their real character—at best but partially revealed in their own writings. Like Hawthorne, he had his experience in government service, first as United States consul at Rome, and then at Crete. His commission as consul at the latter place was signed by President Lincoln, shortly before his assassination. Then came his change of residence to London, the twenty years' connection with the *Times*, and participation in European affairs, all of which are given due attention. A student, philosopher, and man of affairs of ripe experience, he has given the world in permanent form the rich treasures of an overflowing mind.

**Modern Criticism and the Preaching of the Old Testament.** Eight Lectures on the Lyman Beecher Foundation, Yale University. By George Adam Smith, D. D., LL. D. A. C. Armstrong & Son: New York. Price, \$1.50.

The eight lectures composing this volume were delivered before Yale University in 1899, and our readers will recall that we gave very full reports of them at that time. With one exception, they are printed as they were prepared for delivery. New material has been worked into lectures two, three, four and six; and lecture seven, on "The Preaching of the Prophets to their Own Times," has been wholly rewritten in order to introduce a detailed account of the influence of the prophets upon the social ethics of Christendom. The objects of the lectures are, in the main, three: a statement of the Christian right of criticism; an account of the modern critical movement so far as the Old Testament is concerned; and an appreciation of its effects upon the Old Testament as history and as a record of a Divine Revelation. They will be read with deep interest by all who wish to keep abreast of progressive Christian thought.

**Short Introduction to the Literature of the Bible.** By Richard G. Moulton, M. A., Ph. D. D. C. Heath & Co.: Boston. Price, \$1.

Prof. Moulton has compressed timely and stimulating suggestions into a few pages.

His experiences on the lecture platform and in the school-room in constantly coming into contact with educated persons to whom the Bible is a sealed book, led to the preparation of the present volume. He declares, truthfully, that much has been done to make the Bible comprehensible, and yet there is one thing more, and that is, to read it. The "Short Introduction" aims to aid the Bible reader in distinguishing the literary study of the Bible from other studies, more particularly from theology, and from that historical treatment which at the present time is associated with Biblical criticism.

**A Soldier of Virginia.** A Tale of Colonel Washington and Braddock's Defeat. By Burton Egbert Stevenson. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.50.

Another story with a colonial setting. The hero tells his own tale and describes Braddock's disastrous defeat. Having been a close friend of Washington—then a young colonel of militia—he reveals many charming phases of his character and personality, and presents to the reader a luminous portrait of the "Father of his Country," at the beginning of his career. Braddock is also vividly portrayed. A clearly drawn picture of Virginia social life in the middle of the eighteenth century, with its patriarchal institutions and alarms from French and Indians, adds to the historical value of the book. The sterner elements are intensified by the love story with which they are skillfully interwoven.

**The Love Letters of Victor Hugo.** Harper & Bros.: New York and London. Price, \$3.

These letters extend over a period of two years, from 1820 to 1822, and are addressed to Mlle. Adele Foucher, Hugo's fiancée. They are beautiful specimens of emotional prose writing. Eloquence and most eager, fiery affection combine to make them models of literary excellence. Portraits of Hugo and Mlle. Foucher add much to the value of the book.

**The Art of Translating.** By Herbert Cushing Tolman, Ph. D., Professor of Greek in Vanderbilt University. B. H. Sanborn & Co.: Boston. Price, 70 cents.

Prof. Tolman, in this little treatise of 86 pages, has rendered a real service to the multitudes in our schools and elsewhere who are busied with translation. What is translation? To quote the author: "It is arousing in the English reader or hearer the identical emotions and sentiments that were aroused in him who read or heard the sentence as his native tongue." Judged by this dictum, the Twentieth Century New Testament, which puts the Scripture into thoroughly modern language, has far better right to be called a Bible translation for today than either the Authorized or Revised Versions.

**The Way the Preachers Pray.** With Notes by One of Them. William G. Smith & Co.: Minneapolis, Minn. Price, paper, 25 cents; bound, 50 cents.

Ten short prayers are given, offered by clergymen of seven denominations in six prominent cities. Some one whose name is not given makes brief comments or criticisms on the prayers. He finds very little to criticize; the prayers are indeed excellent, giving the reader a very favorable impression as to the high quality of the ordinary praying in our non-liturgical churches; for these ministers did not know that they were being reported. Nor is it possible to locate a single one of the prayers denominationally—a fact giving high testimony to the deep, underlying unity of Christendom in spite of surface differences.

**How to Promote a Successful Revival.** With Suggestive Outlines. Edited by R. A. Torrey. F. H. Revell Co.: New York and Chicago. Price, \$1.50.

An admirable book for any pastor to procure who wishes to see souls saved under his ministry. Those who furnish articles for it, besides the editor, are Dr. L. A.

Banks, Dr. A. C. Dixon, Dr. E. P. Goodwin, Prof. Townner, Charles H. Spurgeon, and many others of equal competence. The outlines of sermons are from various hands, and seem to be very good. He must be dull who cannot get enough useful hints from it to more than repay the cost.

**William Penn.** By George Hodges. **Peter Cooper.** By R. W. Raymond. **Thomas Jefferson.** By H. C. Merwin. Houghton, Mifflin & Co.: Boston and New York.

These are three late issues of Houghton, Mifflin & Company's Riverside Biographical Series, published at 75 cents each. They have already given us, in the same convenient shape, Andrew Jackson, James B. Eads, and Benjamin Franklin. Only good can be spoken of the venture and its very successful carrying out. These small volumes, not exceeding 150 pages, give the gist of larger ones, and save busy people much time and trouble. The salient facts are supplied, the critical estimates are carefully made, and the effect is altogether pleasing. He who masters them will know all that is really required for ordinary contemplation. There is a school edition at 50 cents.

**Who Killed Joe's Baby?** By Charles M. Sheldon. Advance Publishing Company: Chicago. Price, 10 cents, paper.

A thrilling temperance story, stirring one's blood with indignation at the rascally, cowardly office-holders who side with the law-breakers instead of doing their duty. The pamphlet is in the second edition; we wish it might be sold by the hundred thousand.

**Forward Songs and Hymns.** A collection of Best Songs for Forward Work in any department of Christian Effort. T. C. O'Kane and John B. Shaw. F. H. Revell Co.: New York and Chicago. Price, 30 cents.

This seems to be an excellent assortment of old pieces and new, selected with good taste, and well adapted to its purpose. Willis W. Cooper writes an introduction, and heartily commends the book "to all who would add to their service the best and choicest in Gospel song."

**For His Sake.** Thoughts for Easter Day and Every Day. Edited by Anna E. Mack. Lee & Shepard: Boston.

Miss Mack, who edited "Because I Love You," and "Heaven's Distant Lamps," is a skilled compiler of choice literary selections. "For His Sake" deals with devotion, resurrection and life, as viewed by various masters in prose and poetry.

**Jonathan Edwards.** A Retrospect. Edited by Prof. H. Norman Gardiner. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.25.

We have collected here the addresses delivered at the unveiling of a memorial in the First Church of Christ in Northampton on the 150th anniversary of Edwards'

### Kitchen Expenses Reduced by Ready Cooked Grape-Nuts

"Modern food saves gas bills (cooking), labor, and doctor's bills, and the food I refer to is Grape-Nuts," says a Chicago woman.

"We have used Grape-Nuts over a year. I weighed, when I began using it, about 100 pounds, but have gained 22 pounds since. I have recovered entirely from dyspepsia since using this delicious food. My husband and children enjoy Grape-Nuts as much as I do, and they have all been decidedly benefited by its use.

"My baby is very much healthier than my other two children were at his age. I attribute the difference to the use I have made of Grape-Nuts Food.

"Of course it is a great advantage to have a food that is already cooked and sure to be in good condition. This is not always true of many cereals." Mrs. Geo. S. Foster, 1025 Wabansia Ave., Chicago, Ill.



dismissal from the pastorate of that church. And when we say that those who gave the addresses are Prof. A. V. G. Allen, Prof. E. C. Smyth, Prof. G. P. Fisher, Prof. H. N. Gardiner, Dr. G. A. Gordon, Dr. H. T. Rose, and Prof. A. T. Ormond, we do not need to give any further guarantee of the high excellence of the result.

**How to Study the Life of Christ.** A Handbook for Sunday-school Teachers and Other Bible Students. By Rev. Alford A. Butler. Thomas Whitaker: New York. Price, 75 cents.

The author of this useful little book has many good suggestions for the improvement of the study of the Gospels. Among other things he proposes to divide Christ's life somewhat differently from that usually followed. From the baptism to the rejection at Nazareth he styles the "Beginnings of the Kingdom;" the second part, up to the rejection at Capernaum, he calls the "Organization of the Kingdom;" and the third part, until the rejection at Jerusalem, he would name the "Manifestation of the Divine King. We have not space to dwell upon other excellent features of the volume, but can cordially recommend it.

**The Fact of Christ.** A Series of Lectures. By P. Carnegie Simpson. M. D., Minister of Renfield Church, Glasgow. F. H. Revell Company: New York and Chicago. Price, \$1.25.

This is called, and properly, a book for the honest doubter, for it is an excellent statement of the claims of Christianity to be put into the hands of young men who may be skeptical. The author's answer to the very practical question, "What is a Christian?" will show the carefulness and thoroughness of statement pursued throughout the book. The answer is as follows: "A Christian is one who is responding to whatever meanings of Christ are, through God's Spirit, being brought home to his intellectual or moral consciousness." This gives a wide meaning to the word, yet is both philosophical and just.

**The Mills of the Gods.** By Louise Snow Dorr. A. S. Barnes & Co.: New York.

This story of 369 closely-printed pages centres about Muriel Dacre and her family, who pass through many trials and vicissitudes brought upon them through the machinations of a certain weak villain who plots to keep all knowledge of their existence from a wealthy uncle of whom they had lost trace for years. As his nephew he would then inherit his money. The old gentleman's grandson, who, strangely enough, has been befriended by the Dacre family without their knowledge of any relationship between them, is also a victim of Mr. Braxton's hatred. But the mills at last grind out for him his punishment.

**Another Englishwoman's Love Letters.** By Barry Pain. G. P. Putnam's Sons: New York and London.

A parody on "An Englishwoman's Love Letters," which the author regards as a "work of art" rather than sober truth. The book is also a clever satire on certain modern methods of promoting publishing booms. It is written in a very breezy style, printed in large type in narrow measure on small pages, and can be read in a short time.

**The Lady of Nations.** By Richard Hayes McCartney. Fleming H. Revell Co.: Chicago, New York and Toronto.

It is a small, paper-bound book, dealing with the second coming of Christ and the literal fulfillment of prophecies of events preceding and attending that event. The literal interpretation theory is advocated. The occurrences intimated or predicted in the Scriptures are told in a poem evidently in imitation of "Paradise Lost." A curious feature of the argument as indicated in the preface is that the author believes in a literal antichrist—an incarnation of Satan—whose earthly habitation will be in a royal city on the site of ancient Baby-

lon. The convictions of the writer are entertainingly and vividly presented.

**The Passing of the Dragon.** By F. J. Coagh. Cassell & Co., Ltd.: London, Paris, New York and Melbourne.

In the words of the preface: "Here is a shadow story about God's love, the devil's guile, and the imaginings of children. It is written for grown-up people only, though children take part in the little tableaux that appear on the tiny page."

**Death and the Future State.** By S. H. Spencer. Swedenborg Publishing Association: Germantown, Pa.

Based upon the imagined revelations of Swedenborg, this book assumes to give positive information about the future state. Like all writings of the excessively mystical type, it attempts to replace simple faith in the Bible by actual knowledge of the spiritual and the unseen. In brief, Swedenborg is of greater authority than the utterances of God, Jesus Christ, and the holy men recorded in the Bible. This little book is one among many of the same kind flooding the market and eagerly read by the multitude anxious to "climb up some other way."

**Messages of Comfort.** By Mary North Blakeslee. Silver, Burdett & Co.: Boston.

A beautifully printed and cleverly illustrated little book of a meditative or devotional character, containing four messages—"The Longed-for Message;" "The Unrecognized Message;" "The Message of the Evening Star;" and "The Message of Faith."

**Some Ill-Used Words.** By Alfred Ayres. D. Appleton & Co.: New York. Price, \$1.

After glancing through this compact little book, the reader is apt to lay it down with the feeling that after all his exact knowledge of words is very meagre. It aims to correct the inappropriate use of such words as "anticipate," "anxious," "financial," "hurry," "former," etc. The author teaches by example and illustration rather than by precept, and is, therefore, entertaining as well as instructive.

**Junior Praises.** By J. M. Black. Jennings & Pye: Cincinnati. Price, 20 cents.

Distinctly a song book for little people. The words and tunes are sweet and simple, can be easily learned, and possess just those qualities which can be found only in those songs which become popular and lasting favorites.

**Victoria. Maid. Matron. Monarch.** By "Grapho." Advance Publishing Co.: New York. Price, 50 cents.

This is a biography of Queen Victoria. It presents a vivid view of the life of the great Queen as she appeared in childhood, in her rise to the throne, in the great coronation scene, among her famous premiers, in politics, in love and marriage, in her home with her children, her visitors, her people; in the momentous events of her reign, the wars abroad, the reforms at home, in the dazzling spectacle of the Diamond Jubilee, and the homage of the em-

pire, along with pen pictures of the most noted statesmen, and rapid sketches of the Crimean War, the Indian Mutiny, and the Berlin Conference.

**A Beginner's Course in Bible Study.** By James McConaughy. The Bookstore: East Northfield, Mass. Price, paper, 25 cents; cloth, 40 cents.

These studies contain the concentrated results of long experience in teaching the Bible to young people in Mr. Moody's schools. They are adapted for use in Bible classes in schools, for Young Men's and Young Women's Christian Associations and young people's societies, for intermediate classes in Sunday-schools, and also for individual study.

## Magazines

—The special features of the *American Monthly Review of Reviews* for May are a character sketch of Dr. Edward Everett Hale, by George P. Morris; "The Steel Trust on the Great Lakes," by W. Frank McClure; "Russia's Readiness for War," by Charles Johnston; "The Navy of Japan," by Samuel E. Moffett; "Funston: a Kansas Product," by James H. Canfield; "Frederic Harrison in America;" and "Celebrations and Gatherings of 1901: A Forecast." (Review of Reviews Co.: 13 Astor Place, New York.)

—The *Methodist Magazine and Review* for May is another number of the Empire series, with very handsomely illustrated articles on "His Majesty King Edward," and "Victoria the Beloved." Much prominence is given to the Russian crisis by a well-illustrated leading article, "Russia and its Exile System," and reprints from Prince Kropotkin and other authorities. Prof. Shaw, of Montreal, has an admirable paper on the origin of the Methodist Ritual. (William Briggs, Toronto.)

—A suggestion that there should be a migration of unmarried Englishwomen to the colonies for the purpose of giving the numerous single men there an opportunity to find wives, has caused considerable comment among the English-speaking peoples, and what was evidently half-facetious, has been accepted seriously. With this subject under discussion, it appears that Arthur Montefiore Brice has happened upon the "psychological moment" for the discussion of "Emigration of Gentlewomen," in the *Nineteenth Century* for April. Large space in this number is given to the army. The latest effort for a volunteer service is discussed from a civilian point of view by Henry Birchenough, and from the military standpoint by Major-General Frank S. Russell. Suggestions for army reform are made by three writers: Sir Herbert Maxwell treats "Military Training Schools for Lads;" the Earl of Arran, "A Military Provident Fund;" and Miss Ethel McCaul, "Army Nursing." Among the other articles are: "The Bacteria Beds of Modern Sanitation," by Lady Prestley, and "Lord Curzon in India," by Stephen Wheeler. (Leonard Scott Publication Company: New York.)



## THE CONFERENCES

## MAINE CONFERENCE.

## Lewiston District

**Brunswick.**—Rev. G. D. Holmes has just closed a four years' pastorate here. The net gain to the membership has been 14. During these four years 56 have professed conversion or reclamation. Mr. Holmes has been an earnest worker in the temperance cause. He and his family have left many warm friends. Rev. A. S. Bisbee, a local preacher, is another earnest temperance worker. J. S. Towne, Esq., a prominent official in our church, and one of Mr. Pearson's deputies, was assaulted by some miscreants late in the evening of April 13. As he was preparing to retire, bottles were thrown through the window of his sleeping-room, and a pistol was fired, evidently at random. This is the rum-devil's method of attack. The town has offered a reward of \$100 for their apprehension and conviction.

**Lewiston, Hammond St.**—The smallest number in the Sunday-school since the trouble was 26, the largest 42. A few plucky ones propose to hold the fort. At the last quarterly conference they voted to invite the Conference to hold its next session with them, providing the Park St. and Auburn churches would co-operate.

**Park St.**—Rev. C. C. Phelan preached to the Knights Templar, April 14. The house was crowded. The amount of the morning offering was \$75, without any special solicitation. All current expenses are paid.

**Lisbon.**—This church desires the services of Rev. C. C. Phelan another year. All the bills for current expenses are paid. Mr. Phelan has conducted most of the midweek prayer-meetings, and made a good many pastoral calls.

**Lisbon Falls.**—This village has had a disas-

trous fire; a good many families were burned out, and the principal business blocks are in ruins. Rev. H. A. Peare's services have been very acceptable, and he has been invited to return.

**Conway, N. H.**—Hon. Levi C. Quint has been for many years leader of the Methodist choir, and for over forty years has been associated with the house of worship as a singer. During the past winter his throat has interfered with his singing so that, to the great regret of his friends and the congregation, he has felt obliged to retire from the choir. All hope that this retirement is but temporary. As a testimony to the esteem in which he is held and as appreciative of his services, the choir and a number of his friends called unexpectedly upon him on Friday evening, April 19, and before they left presented him with a handsome silver water-pitcher. His wife, Mrs. Abbie Quint, who has been the faithful treasurer of the church for a long term, was at the same time presented with a pair of beautiful vases. A. S. L.

## N. E. SOUTHERN CONFERENCE

## Providence District

**Cochesett.**—This church enjoyed another year of prosperity under the pastorate of Rev. W. B. Heath, and on their invitation he enters now upon the sixth year of service with them.

**Providence, Cranston St.**—Rev. C. H. Ewer, the pastor, was violently thrown from the rear platform of an electric car on the evening of April 6, and struck squarely on top of his head. It is marvelous that he was not instantly killed. It was reported in the newspapers that the motorman did not slow up at the curve, and that several were thrown from seats and others from the rear platform. Mr. Ewer is seriously injured, of course, and has brought suit against the company for \$10,000 damages. Mr. Ewer is the recipient of universal sympathy.

**Newport, Thames St.**—This church has just celebrated its 45th anniversary with appropriate services, including a banquet, at which Robert S. Burlingame was toastmaster, and Chaplain Cassard, Rev. H. W. Brown, of Whitman, and the pastor, Rev. C. Harley Smith, responded, to the delight of all. The *Newport Herald* gives cuts of the church, the pastor, and Sunday-school superintendent, T. Fred Kaull. The paper also gives a succinct history of the church from the beginning, with credit to each pastor for his share in the work. The past year according to this review has been one of the most satisfactory of recent years. The financial and spiritual interests were alike uncommonly prosperous. Mr. Kaull is a great worker in this church.

**Wickford.**—Rev. J. E. Fischer is ready to supply or to assist in revival work. Last winter was the best of his life in the results of his work—spiritual results, for which he is praising God.

**Hope.**—The pastor, Rev. J. N. Geisler, has reinforced the choir from his singing classes during the past winter, and the Bible class which he teaches has not only increased in numbers about 300 per cent., but the membership of the church has also been enlarged. He returns with every prospect of additional successes awaiting him.

**East Providence, Haven Church.**—Rev. C. S. Davis leaves a splendid legacy here for his successor, Rev. J. E. Blake, who comes from Sandwich. Mr. Davis goes to Stafford Springs, and that field is to be congratulated in getting this brainy thinker and magnetic preacher. Mr. Davis leaves a fine plant here and nearly a hundred new converts to Christ. But this church is also to be congratulated that such a preacher and pastor as Mr. Blake is allotted to them. He is scholarly, genial, spiritual and sensible. He will make a great success in this place.

**Providence, St. Paul's.**—Rev. J. A. L. Rich, D. D., one of the very best pastors in this Conference—or any other, for that matter—has been assigned to Plymouth, and Rev. B. F. Simon, Ph. D., is the new pastor here, to the regret of a multitude of people in Taunton who want him there. Dr. Simon will fill any pulpit with acceptance, and, more, he will take a place in the front rank among the preachers of Providence. He comes of first-class preaching stock. It is commonly said in Taunton that he was the ablest preacher in that city.

**Providence, Asbury Church.**—Rev. R. M. Wilkins exchanges pulpits with Rev. R. S. Moore,

who goes to Cottage City. Mr. Wilkins' skill and ability as a leader have commended him to the committee and the appointing power and a wise selection seems to have been made. We prophesy success for Mr. Wilkins in this field. Those who understand the situation will not construe disparagement to any one in this commendation.

**Hebronville.**—Rev. Alexander Anderson is assigned to this field again where he was so successful last year, especially in releasing the property from debt. He made a very eloquent speech at the reunion of pastors of Central Church, Taunton, on Conference Sunday evening.

**Pawtucket, First Church.**—The recognition service in honor of Alonzo J. Nickerson, who has just closed thirty years as Sunday-school superintendent, and has been elected "superintendent emeritus," occurred on Wednesday evening, April 17. The exercises were in charge of Charles C. Burnham, and the social features were committed to Richard E. Flitton. Speeches were made by "lay members" and ministers; and a program of vocal and instrumental music was presented under the direction of the chorister, Mr. Monkhouse. An engrossed set of resolutions and autographs of all connected with the school, also friends of the school, in a handsome volume, was presented to Mr. Nickerson; and a volume of poems was given to W. H. Worrall, who will be unable longer even to assist in the superintendency here, as he has removed to Washington Park, Providence, where he has deposited his letter. Mr. Worrall leaves amid regret expressed on every side here. A collation was served. The engrossing was done at great expense by the J. J. Ryder Co., Providence, and will be worth preserving. Many happy things were said in Mr. Nickerson's ears that are usually reserved for a time when a man cannot hear. He has done a noble work here, and should feel that it is appreciated. Kind words were also spoken incidentally to the pastor, Rev. C. A. Stenhouse, and his wife on being assigned here another year. Later the Blue Cross Brotherhood, to the number of fifteen men, gave the pastor a surprise

## The Value of Charcoal

## Few People Know how Useful it is in Preserving Health and Beauty

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges: they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

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visit, and speeches of welcome were made by several members. The occasion was a very delightful one. Before leaving, a large bunch of cut flowers was presented to Mrs. Stenhouse.

**Providence, Trinity-Union Church.**—The Easter concert in this church had to be repeated, it was so excellent. The official board of Trinity-Union Church, together with their wives, tendered a reception to Rev. and Mrs. A. J. Coultas, on Wednesday evening, April 17. The occasion was a greeting and welcome home to their pastor, who had been returned for the fourth year. Mr. Coultas holds a very warm place in the hearts of his people, and expression of this was made most emphatic in the fitting words of Charles E. Hill, as he presented to Mr. and Mrs. Coultas, in behalf of the large company present, a magnificent bouquet of American Beauty roses. Mr. Coultas, in responding to the welcome so graciously extended him, felt that his appointment to Trinity was of God. Mrs. J. K. Barney was also present, and in her words of greeting pledged the co-operation of the church in all the work of the pastor. Mr. Coultas has had marked success at Trinity. The year just closing finds all current bills met and several hundred dollars paid on an old note. The new year begins most successfully under a new financial plan. More seats are rented than in many years previous, almost every available sitting in the entire audience-room being taken. The union which culminated a few years ago has been cemented more strongly each year, and the problems necessarily growing out of it from time to time have been most wisely met and adjusted by the administrative ability of the pastor. The labor of welding together so large a number of people, of organizing all departments of the church for the better prosecution of the work, and of inciting earnest effort in all branches of service, has called for the highest executive ability and inspiring leadership. The labor devolving upon the pastor of this church is very great. It is a people's church, with many calls from without, and especially so with Mr. Coultas, whose interest in the city has been such as to occasion many demands for public service and in the homes of the people.

**Attleboro.**—This church witnessed a prosperous year, both temporally and spiritually, in the one just closed. Last fall, as the result of special meetings, fifty persons were converted, of whom 40 were received on probation. These were formed into classes of which the pastor is leader. These meetings quickened the whole church, and resulted in larger attendance upon the social meetings and greater activity in the various branches of church work. The Sunday congregations are large, that of the evening having quadrupled in the last two years. The Sunday-school is in a flourishing condition, increasing in numbers and interest. The Bethany, a branch of the main school, has been provided with fine quarters through the generosity of a church "brother-in-law," Mr. Sweeney. The main school furnished chairs and heating apparatus, and the Epworth League will give an organ. The old debt, which was subscribed three years ago, is now nearly all paid. The current expenses the past year have been fully met by the income—the first time in a number of years. The pastor, Rev. Thomas Tyrie, returns by the unanimous and cordial invitation of the church. During his recent illness, from which he has completely recovered, the church and the community were abundant in their attentions and expressions of sympathy. The pulpit was ably supplied by various brethren by an arrangement with the presiding elder.

KARL.

#### Norwich District

The itinerant wheel has made its annual revolution, and sixteen churches on Norwich District have received new pastors. That the adjustment should, in every case, give perfect satisfaction both to pastors and churches, is hardly to be expected, since the appointing power in our economy is only human. "We have this treasure in earthen vessels." But grace lubricates the machinery; and He who "holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks," will soon give, wherever needed, "the oil of joy for mourning and the garment of praise for the spirit of heaviness." Receptions to pastors, new and old, are now in order; and the

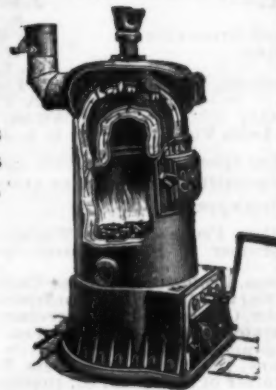
# GLENWOODS

## For Modern Homes!

The Glenwood Home Grand Range, with asbestos lined oven and two oven shelves, bakes three rows of food evenly at once. It Makes Cooking Easy.



Makes  
Cooking  
Easy.



The Glenwood Hot Water Heater is cast in one piece. It has no joint or water connection to leak or burn out. Write for handsome booklet to the Weir Stove Company, Taunton, Mass.

Don't try to keep house without a GLENWOOD

spirit of faith and hope, of courage and expectancy, is in the air. "In hoc signo vinces."

**Thompsonville.**—In response to the unanimous invitation of the quarterly conference, Rev. E. P. Phreaner was returned for the second year, and the work opens with much of promise. The consolidation of the carpet industry here is bringing many new families to the place, which gives increased hopefulness to the situation. Pastor Phreaner is deservedly popular, and before his departure for Conference the people, young and old, stormed the parsonage and left behind them many substantial tokens of their love and appreciation. The first Sunday in April, 3 persons were received into full membership, 4 joined by letter, and 1 on probation.

**Willimantic.**—The echo of the Bishop's voice, "Willimantic, L. G. Horton," had scarcely become inaudible before this warm-hearted and hospitable people were extending a joyful welcome to their faithful and efficient pastor on his return for the fifth year of service. Wednesday evening, April 17, was the date; and the occasion was a most enjoyable one. Music, refreshments, and sociability made up a delightful program, and gave an auspicious opening to the work of the new year.

**Personal.**—The newly-appointed presiding elder, Rev. J. I. Bartholomew, Ph. D., will continue for the present to make his home in South Manchester, in order that his daughter may finish the high school year there without interruption. After the summer holidays they will probably remove to Norwich, the most central point from which to be in touch with all parts of the district. Dr. Bartholomew's appointment to this office awakens somewhat of the same spirit of expectancy as did Theodore Roosevelt's election to the vice-presidency.—we are looking for something to happen. We predict an aggressive and progressive administration of the district under his enthusiastic leadership.

SCRIPTUM.

#### NEW ENGLAND CONFERENCE

##### Springfield District

**Williamsburg.**—Rev. H. H. Weyant has just closed a very successful pastorate of four years at Williamsburg. A farewell reception was given him and his wife on Tuesday evening, April 9. There were many present from all the churches in town. Nearly all the school-teachers of the place were present, and representatives of the school board, on which Mrs. Weyant has served three years. Mr. Weyant, by reason of his consistent Christian life, is held in highest esteem by the community generally. The salary has always been fully paid, and for three years past no entertainment of any kind has been held in the church to raise

#### Methodist Mutual Fire Insurance

As ordered by the General Conference, 1896

#### FIRE, LIGHTNING and TORNADO Insurance at Cost

For Methodist Churches and Ministers, under direction of

THE NATIONAL MUTUAL CHURCH INSURANCE CO., of Chicago, Ill.

Organized by the Board of Insurance.

Applications are now being received on our Churches, Parsonages, Schools, and the property of our ministers. Do not wait for present insurance to expire. If now insured, date your applications ahead.

INSURANCE AT ACTUAL COST, UNDER AN EXPERIENCED AND ECONOMIC-AL MANAGEMENT, UPON THE EASIEST POSSIBLE TERMS OF PAYMENT, AND

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Business confined to the choicest risks in the country, having nothing of moral hazard, and without the uncertainties attending a miscellaneous business.

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PREMIUMS IN ANNUAL INSTALLMENTS

Instead of in advance for a term of years.

Profits divided pro rata each year.

J. B. HOBBS, Pres. J. R. LINDGREN, Treas.  
HENRY C. JENNINGS, D. D., Vice Pres.

HENRY P. MAGILL, Sec. and Mgr.  
57 Washington St., Chicago, Ill.

Write Manager for terms and do not longer support stock companies.

money. There are socials and suppers, however, minus the money feature. H.

**Chicopee Falls.**—Rev. F. J. Hale writes: "Since Chicopee Falls was somewhat conspicuous at the late Conference, I thought the brethren might be a little interested to hear from us. In spite of the fact that many of the people here were sorely disappointed in not getting the man of their choice, they nevertheless, in true Methodist style, gave the new pastor a royal welcome. It rained, but there were large congregations both morning and evening, on Sunday, April 21. All seem full of hope for the future. In the evening service the brethren tenderly alluded to Rev. A. H. Herrick, the



former pastor. All are praying for his success in his new appointment, and regret that the health of his wife demanded a change."

#### Boston District

The following "supplies" on Boston District are furnished by Presiding Elder Perrin:

#### BOSTON:

Appleton Church,	E. L. Mills
North End Church,	J. O. White
Revere St.,	J. D. McNair
Franklin,	S. A. Cook
Leicester and Greenville	H. W. Hook
North Grafton,	C. W. Delano
Norwood,	J. L. Seaton
Quincy, Atlantic,	R. T. Flewelling
Southville,	W. A. Thurston
West Medway,	Arthur Wright
Worcester, Lake View,	B. L. Jennings

In the list of special appointments on Boston District, as published in the HERALD, the following did not appear:

R. H. Walker, Professor Ohio Wesleyan University; member of First Church quarterly conference.

G. A. Wilson, Professor Syracuse University; member of Norwood quarterly conference.

W. I. Haven, Corresponding Secretary of the American Bible Society; member of St. Mark's, Brookline, quarterly conference.

Seth C. Cary, Instructor Deaconess Training School; member of Bromfield St. quarterly conference.

**Boston Preachers' Meeting.**—Secretary Thirkield delivered an able address on Monday upon the need of higher education for the Negro, but the unusual pressure upon our columns will not admit of the publication of even an abstract of his excellent paper.

**Hyde Park.**—Rev. G. F. Durgin, the new appointee, preached at this church, Sunday morning, making a favorable impression.

#### Lynn District

**Meridian St. Church Bethel, East Boston,** has opened the new Conference year most auspiciously. In spite of the severe rain, a large number were present on Wednesday evening to welcome back Dr. Bates and family. Last Sunday evening Dr. Bates had the privilege of preaching to over a thousand people. This church is grandly located, being the centre of a large non-church-going population. The Mission Boat starts on its work among the vessels in the harbor next Sunday morning, at which time Dr. Bates will conduct an outdoor service upon the wharf. W.

### EAST MAINE CONFERENCE

Reported by CHAPLAIN C. A. PLUMER.

THE East Maine Conference assembled for its 54th session in the Methodist Episcopal Church in Clinton, April 24. The invitation to meet in this beautiful village was from the citizens as well as from the church, and on all sides a most hospitable welcome awaited the members of the Conference as they arrived. The Brown Memorial Library, established by the liberality of Mr. W. W. Brown, of Portland, and a native of this place, is daily opened to the inspection and use of the members of the Conference.

On Tuesday the examiners and classes were busy in a work and manner well understood by all Methodist ministers, and which has largely enriched the ministry of the ministers of the past and is designed to make more efficient the coming ministers. At 4 P. M. Rev. F. L. Haywood, of Oldtown, gave an interesting and instructive address to the Itinerants' Institute. In the evening Rev. W. F. McDowell, D. D., of the Board of Education, gave his popular lecture on "Intellectual Friendships."

#### WEDNESDAY

At 8 A. M. the pentecostal service was led by Dr. E. S. Dunham.

At 9, Bishop Isaac W. Joyce called the Conference to order, read the Scriptures and dispensed the sacrament of the Lord's Supper, assisted by the presiding elders and others.

I. H. W. Wharff, secretary of the last Conference, called the roll, and 78 responded.

I. H. W. Wharff was elected secretary, and H. W. Norton and A. L. Nutter assistants.

Geo. W. Bailey was elected statistical secretary, with B. W. Russell, A. D. Moore and C. F. Butterfield assistants.

John Tinsling was elected treasurer, and I. H. Lidstone and R. A. Colpitts assistants.

Committees were elected.

Voted to meet at 8 and adjourn at 11.45.

Drafts for \$22 from the Chartered Fund

and \$368 from the Book Concern were ordered.

Dr. Charles Parkhurst, editor of ZION'S HERALD, was introduced and represented the interests of the Wesleyan Association, and presented \$123 from the Association for the benefit of the superannuated members. Dr. W. V. Kelley, of the *Methodist Review*, Dr. W. F. McDowell, of the Board of Education, Dr. T. B. Neely of the Sunday School Union and Tract Society, Dr. E. M. Mills, secretary of the Twentieth Century Movement, were introduced, and each represented the cause entrusted to his care.

At 2 P. M. the Conference sermon was preached by Rev. G. E. Edgett, his subject being, "Christian Philanthropy." Dr. T. B. Neely followed with an address upon the Sunday-school work of the church.

Another pentecostal service was led by Dr. Dunham.

In the evening an educational meeting was held, addressed by Drs. McDowell and Mills. There is but one opinion of the addresses of the day—never surpassed, and but seldom equalled. These officials will be welcomed at the next session of the Conference.

#### THURSDAY

Conference met at 8, Dr. Dunham leading the devotional hour.

The journal of yesterday's session was read and approved.

The transfer of R. E. Smith from the New England Conference, and the transfers of H. E. Foss, D. S. Kerr, W. H. Patten, and E. E. Smith from the Conference, were announced.

E. H. Boynton, presiding elder of Bangor District, read the report of the district, showing faithful work and continued prosperity for the past six years. A substantial token of appreciation of the man and his work was presented to Mr. Boynton by J. M. Frost in behalf of Bangor District.

J. W. Day, presiding elder of Bucksport District, presented the report of the district, and T. F. Jones, presiding elder of Rockland District, read the report of his district. Each report revealed faithful work and success.

The character of each elder passed, having reported all collections taken. O. H. Fernald was given a superannuated relation, and D. H. Sawyer a supernumerary relation. J. L. Nelson was located at his own request. A Conference custom was observed in a collection to be presented to one retiring to the superannuated relation.

Dr. W. P. Thirkield, of the Freedmen's Aid and Southern Education Society, and Mr. Hart, of the Church Board of Insurance, were introduced, and each presented the interest of the cause entrusted to him.

L. L. Hanscom presented the report upon Church Insurance, which was adopted.

Miss Louise Manning Hodgkins, editor of *Woman's Missionary Friend*, was introduced and addressed the Conference.

In the afternoon the anniversary of the Woman's Foreign Missionary Society was held, with address by Miss Louise Manning Hodgkins. This address was followed by one upon "The Coming Revival," by Dr. E. S. J. McAllister, of Portland.

In the evening Dr. W. P. Thirkield, secretary of the Freedmen's Aid and Southern Education Society, presented the work and opportunities of that Society.

#### FRIDAY

The clouds have gone: the sun shines brightly.

The devotional service was led by Dr. Dunham.

At 9 the Bishop called the Conference to business. The journal was read and approved.

J. D. Payson was continued in the supernumerary relation. T. R. Pentecost was granted a superannuated relation. S. H. Beale, E. M. Fowler, E. A. Glidden, J. N. Marsh, L. D. Wardwell, David Smith, were each continued in the superannuated relation.

John L. Pinkerton, Harry E. Stetson, James H. Gray, William C. Baker and Charles F. Smith were called to the altar, addressed by the Bishop, answered the questions in the Discipline, were well reported by presiding elders and committees, and were admitted into full membership and elected to deacon's orders. Charles E. Jones was continued on trial in studies of second year.

Rev. J. M. King, D. D., secretary of the Board of Church Extension, Rev. A. A. Wright, D. D., of the Boston Correspondence School, Prof. Rishell of the Theological School of Boston University, Rev. Dr.

Dunn of the Baptist Church, Rev. Mr. Wilson of the Maine Bible Society, Mr. C. R. Magee of the Boston Depository, Miss Henrietta A. Bancroft of the Woman's Home Missionary Society, and Miss Nettie B. Prather of the faculty of the Chicago Training School, were introduced to the Conference and each represented the work entrusted to them.

Notices were given. Adjourned with the doxology and benediction.

The anniversary of the Woman's Home Missionary Society was held in the afternoon. Miss Henrietta A. Bancroft delighted the audience with a thrilling address. The deaconess work was interestingly and profitably presented by Miss Nettie B. Prather and Miss Josephine Fisk.

In the evening Rev. J. M. King, D. D., presented the accomplished work of the board of Church Extension, and brought to the thought and conscience of the audience the vast demand now pressing upon the board.

In each of the afternoon and evening services Miss E. Mae Chisholm, of Boston, and Miss Katharyn McCane, of Bangor, entranced the audience with songs.

#### SATURDAY

The devotional service of one hour was led by Dr. Dunham.

At 9 Bishop Joyce called the Conference to business, and the journal was read and approved.

Harry E. Stetson was well reported and admitted to full membership.

J. R. Baker was advanced to the superannuated ranks.

H. E. Moore, E. V. Allen, and C. T. Coombs were continued in the studies of the fourth year. The Bishop was authorized to leave H. E. Moore without an appointment to attend some one of our schools.

A. L. Nutter, C. F. Smith and Frederico Palladino were elected to elder's orders.

M. S. Hill, A. D. Moore, A. E. Morris, E. S. Burrill, and C. H. Raupach were advanced to the fourth class.

C. B. Morse was continued in the class of the third year and granted a supernumerary relation.

O. G. Barnard, O. A. Goodwin, W. A. Luce, and E. D. Lane were advanced to the studies of the second year.

W. H. Maffitt, a local deacon, was elected to elder's orders.

Albert Hartt, Fred D. Stanley, Carlotta Garland, S. H. Bryant, were properly recommended, well reported by committees and presiding elder, and received on trial.

H. B. Haskell was passed in the studies of the fourth year and placed in the roll of effective elders.

The vote upon the adoption of the constitution was taken. The tellers reported:

### FOUND OUT

#### A Trained Nurse Discovered Its Effect

No one is in better condition to know the value of food and drink than a trained nurse.

Speaking of coffee, a nurse of Wilkesbarre, Pa., writes: "I used to drink strong coffee myself, and suffered greatly from headaches and indigestion. While on a visit to my brothers I had a good chance to try Postum Cereal Food Coffee, for they drank it altogether in place of ordinary coffee. In two weeks after using Postum I found I was much benefited, and finally my headaches disappeared and also the indigestion."

"Naturally I have since used Postum among my patients, and have noticed a marked benefit where coffee has been left off and Postum used."

"I observe a curious fact about Postum used among mothers. It greatly helps the flow of milk in cases where coffee is inclined to dry it up, and where tea causes nervousness."

"I find trouble in getting servants to make Postum properly. They most always serve it before it has been boiled long enough. It should be boiled 15 or 20 minutes and served with cream, when it is certainly a delicious beverage." Mrs. Ella C. Burns, 300 E. South St., Wilkesbarre, Pa.



Whole number of votes 73 — for, 62; against, 11.

Dr. Henry K. Carroll, of the Missionary Society, and Rev. T. Corwin Watkins, D. D., of Deaconess Hospital work in Boston, were introduced, and each presented the cause entrusted to him.

Miss Josephine Fisk, superintendent of the deaconess work in New England, was introduced and spoke. Dr. Watkins called attention to the building of the new Hospital, and a subscription of \$945 was raised.

A brotherly message was received from the Maine Conference, and the secretary was instructed to reply to the same.

An invitation to hold the next session of the Conference at Caribou was accepted.

T. F. Jones was elected publishing agent of the Conference Minutes. J. M. Frost was chosen to arrange for the publication of the Conference Minutes for 1902.

John R. Remick was received from the Baptist Church, and his orders as an elder were recognized.

J. M. Frost and W. B. Dukeshire were elected editors of the Minutes.

Adjourned to meet at 2 P. M. for the memorial service.

Conference met in the afternoon according to adjournment for the memorial service, D. B. Dow presiding. Prayer was offered by J. M. Frost. The memoirs of Rev. Lewis Wentworth, Rev. Benjamin B. Byrne, Rev. Virgil P. Wardwell, Rev. William F. Campbell, Mrs. Emma D. Morelen, Mrs. Mary E. Luce, and Mrs. Lizzie M. Stevens, were read. The papers were adopted and ordered printed in the Conference Minutes. The committee on Memoirs were requested to prepare a memoir of Wilson Lermond, who has just died, and have the same printed in the Minutes.

An enthusiastic Temperance meeting was held in the hall in the evening. Rev. W. F. Berry, secretary of the Maine Civic League, addressed the people, who filled the hall.

#### SUNDAY

At 9 A. M. the Conference love-feast was led by Rev. T. F. Jones in the spacious Town Hall. More calmly and brightly than shone the sun of nature the light of the new life was reflected from the faces of saved men and women as song and testimony crowded the hastening moments.

At 10, Bishop Joyce preached. The greatness and power of the man and the sermon were seen in the effect, numbers deciding to follow Jesus.

At 2 P. M., Bishop Joyce, having the assistance of several elders, ordained J. L. Pinkerton, H. E. Stetson, J. H. Gray, and W. C. Baker, deacons; and A. E. Nutter, C. F. Smith, Frederico Palladino, and W. H. Maffitt, elders.

At the end of the service a pentecostal service of much profit was led by Dr. Dunham.

At the same hour Rev. E. S. Gahan preached in the Town Hall.

In the evening the Missionary anniversary was held in the hall. Addresses were given by Dr. H. K. Carroll, one of the missionary secretaries, and Rev. W. W. Ogier.

A pentecostal service was held in the church, directed by Dr. Dunham, assisted by Bishop Joyce.

#### MONDAY

Conference met at 8 A. M. as per adjournment. The devotional service was led by Dr. Dunham.

At 8.30 W. W. Ogier called the Conference to business, and presided by appointment of Bishop Joyce. The journal was read and approved.

I. H. W. Wharff was elected railroad secretary.

The committees on Benevolent Claims, Book Concern and Church Literature, and Church Extension were presented and adopted.

C. A. Plumer reported the collection of yesterday for the permanent fund for the benefit of Conference Claimants \$100, and a gift from Hon. W. W. Brown of \$100 to be

added to the fund. The thanks of the Conference were returned to Mr. Brown.

The committee on Education reported, and the report was adopted.

J. F. Haley was appointed to convey the sympathy of the Conference to H. M. Moore, and C. A. Plumer to send a similar letter to Geo. D. Lindsay, both of whom are very sick at their homes.

The committees on Epworth League, Freedmen's Aid and Southern Education Society, Sabbath Observance, Sunday School Union and Tract Society, and Temperance, were presented and adopted.

F. L. Hayward and S. L. Hanscom were selected delegates to the Anti-Saloon Convention.

The usual complimentary resolutions to the Bishop, railroad and steamboat companies, the pastor of the church, and the church members and citizens of Clinton, were passed. The secretaries and others who have visited us have aided in making this 54th session one of the pleasantest and most profitable ever held.

The committee on the Bible Cause and Missions reported, and the reports were adopted.

The treasurer reported.

The presiding elders were requested to nominate the committees for 1902, and have the list printed in the Conference Minutes.

The statistical secretary reported.

The auditor reported the presiding elders' mission accounts correctly kept.

J. F. Haley, F. L. Hayward and G. M. Bailey were elected members of the board of trustees of the East Maine Conference Seminary.

Adjourned to meet at 1.15 P. M.

Conference met in the afternoon as per adjournment, Bishop Joyce presiding.

Prayer was offered by A. E. Luce, and the journal was read and approved.

The triers of appeals were appointed.

Harry Hill was received from the Methodist Church of Canada.

H. G. Holington was re-admitted.

The committee on Missions reported, and the report was adopted.

The boards of Church Extension and Church Location were selected.

Appointments were read, and the Conference hastened to their fields of labor.

The following are the appointments:

#### BANGOR DISTRICT

D. B. Dow, Presiding Elder

Alton, Argyle and West Oldtown, Supplied by S. A. Prince

Atkinson and Sebec, W. A. Meservey

BANGOR:

First Church, R. E. Smith

Grace Church, J. M. Frost

Brownville & Henderson, Sup. by G. A. Stott

Caribou, N. R. Pearson

Carmel and Levant, J. W. Price

Danforth, D. B. Phelan

Dexter, H. B. Haskell

Dixmont, J. R. Remick

Dover, J. H. Irvine

East Corinth and Corinth, I. H. Lidstone

Easton, C. E. Jones

Exeter and Corinna, H. G. Holington

Forest City, Lambert Lake, and Vanceboro, Charles Rogers

Fort Fairfield, F. H. Osgood

Greenville, C. H. Raupach

Guilford, J. F. Haley

Harmony and Athens, J. E. Lombard

Hardland and St. Albans, C. H. Johnsonett

Hodgdon and Linneus, C. E. Peterson

Houlton, John Tilling

Howland and Montague, E. S. Burrill

Kingman and Prentiss, Sup. by G. J. Palmer

Limestone, Supplied by C. L. Hatch

Lincoln, Mairy Kearney

Mapleton, To be supplied

Mars Hill and Bridgewater, A. D. Moore

Mattawamkeag, J. H. Barker

Monticello and Littleton, E. V. Allen

Newport and Detroit, T. S. Ross

Old Town, F. L. Hayward

Orono and Stillwater, W. B. Dukeshire

Patten, G. H. Hamilton

Pittsfield and Palmyra, H. L. Williams

Ripley, To be supplied

Sangerville, Albert Hartt

Smyrna Mills and Moro, J. T. Moore

South Presque Isle, To be supplied

Van Buren, Supplied by E. O. Smith

Washburn, Supplied by J. G. Cheney

Sherman, H. E. Stetson

H. M. Moore, left without appointment to attend school.

#### BUCKSPORT DISTRICT

J. W. DAY, Presiding Elder

Alexander, Cooper and Wesley, To be supplied

Bar Harbor, S. L. Hanscom

Brewer, E. H. Boynton

Brooksville, Harry Hill

Bucksport, Robert Sutcliffe

Bucksport Cent. & E. Bucksport, M. S. Preble

CALAIS:

First Church, M. F. Bridgman

Knight Memorial, W. W. Ogier

Castine, Norman La Marsh

Cherryfield, To be supplied

Columbia, Falls, and Indian River, O. A. Goodwin

Cutler, Supplied by David Smith

East Machias, Whiting, and No. 14, To be sup.

Eastport, C. F. Coombs

Eddington, S. M. Small

Edmunds and Marion, O. G. Barnard

Ellsworth, J. P. Simenton

Franklin, W. H. Powlesland

Gouldsboro, J. L. Pinkerton

Hampden, M. S. Hill

Harrington, E. A. Carter

Lubec, C. L. Banghart

Machias, I. H. W. Wharff

Millbridge, M. T. Anderson

Nealley's Corner, Supplied by M. S. Hill

Orland & W. Penobscot, Sup. by O. S. Smith

Orrington, G. G. Winslow

Orrington Centre & S. Orrington, S. O. Young

Pembroke, A. B. Carter

Penobscot, Charlotte Garland

South Deer Isle, To be supplied

South Robbinston and Perry, To be supplied

Southwest Harbor, F. W. Brooks

Stonington, To be supplied

Sullivan, B. W. Russell

Surry & E. Blue Hill, Sup. by J. D. McGraw

Swan's Island, F. V. Stanley

West Lubec, To be supplied

West Tremont & Gott's Island, To be supplied

Winterport, J. W. Hatch

D. H. Tribou, Chaplain U. S. Navy; member of Ellsworth quarterly conference.

#### ROCKLAND DISTRICT

T. F. JONES, Presiding Elder

Belfast, G. E. Edgett

Boothbay Harbor, A. E. Luce

Bremen and West Waldoboro, To be supplied

Camden, G. M. Bailey

China & No. Palermo, Supplied by N. J. Jones

Clinton and Benton, A. H. Hanscom

Cushing, Supplied by J. N. Atwood

Damariscotta and Mills, F. Palladino

Dresden, T. A. Hodgdon

East Boothbay, E. S. Gahan

East Pittston and No. Whitefield, L. L. Harris

Friendship and South Waldoboro, F. W. Towle

Georgetown and Arrowsic, C. H. Smith

Lincolnton, Supplied by H. E. Macfarlane

Morrill and Knox, H. I. Holt

Northport, C. H. Bryant

North and East Vassalboro, B. G. Seaboyer

No. Waldoboro and Orr's Corner, Geo. Reader

Pemaquid and New Harbor, A. J. Lockhart

Randolph and Chelsea, A. E. Russell

Rockland, L. L. Hanscom

Rockport, J. H. Gray

Round Pond and Bristol, To be supplied

Searsport & Montville, Sup. by Wm. Berkeley

Searsport, H. W. Norton

Sheepscot, South Newcastle and West Alna, A. E. Morris

Southport, C. F. Butterfield

So. Thomaston and Seal Harbor, W. C. Baker

Thomaston, W. N. Dunnack

Union, A. L. Nutter

Unity and Troy, W. A. Luce

Vinalhaven, R. A. Colpitts

Waldoboro and Winslow Mills, J. A. Weed

Washington, E. D. Lane

Windsor, North Windsor, and Cross Hill, C. W. Lowell

Wiscasset and Westport, W. A. McGraw

Woolwich, L. G. March

C. A. Plumer, Chaplain Maine State Prison; member of Thomaston quarterly conference.

### Dress Goods

French Challies, in the latest designs of scroll and leaf on light-colored material, some with striped satin effect, all 50c. qualities. Your choice, 29c

Pebble Cheviots, in black and colors, always have sold at 50c., now 39c

Priestley Satin Prunella, cravenette finish, absolutely rain proof, pure wool and permanent lustre,

1.00 and 1.50 Yard

50c. French Organdies - - - 29c

50 pieces of the finest French goods made by Koechlin, Baumgartner & Cie to sell at 50c. per yard, were tardy in being shipped to us for early disposal. They are now on our counters at the un-heard-of price . . . . . 29c

### Tailor-Made Skirts

1.50

From any material you may purchase, in black or colored dress goods, we guarantee to make a skirt, giving entire satisfaction in fit, finish and style.

These skirts are made only by experienced, first-class men tailors.

We have a dressmaker always in attendance to take measures and show styles.

Dress Goods Dept. — Street Floor.

## Gilchrist Co.

Winter and Washington Streets.

**CANCER CURED**  
WITH SOOTHING BALMY OILS  
Tumor, Piles, Skin and Womb Diseases. Fistula, Ulcer, etc. The result of 30 years experience. Convincing book sent free. DR. D. M. BYE, Box 325, Indianapolis, Ind. (The Originator of the Oil Cure.)

**PISO'S CURE FOR**  
CURES WHERE ALL ELSE FAILS  
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.  
**CONSUMPTION**



### Eastern Swedish Conference

THE Eastern Swedish Conference was organized by Bishop D. A. Goodsell in Immanuel Methodist Episcopal Church, Brooklyn, N. Y., April 24. The following appointments were made:

#### BOSTON DISTRICT

S. L. CARLANDER, Presiding Elder

Boston and Dorchester,	S. Swenson
Brockton (Campello),	Svante Moody
E. Boston & Hyde Park, Sup. by	C. J. Wessman
Lowell,	M. Peterson
Lynn, Rockport and Salem,	Hilmer Larson
Malden,	S. L. Carlander
Monson, Me.,	K. R. Hartwig
Quincy, Mass.,	H. Hanson

#### WORCESTER DISTRICT

C. J. WIGREN, Presiding Elder

WORCESTER:	H. E. Whyman
First Church,	C. A. Cederberg
Second Church & N. Grosvenordale,	C. G. Hagberg
Gardner, Mass.,	Alfred Ostlund
Newport, R. I.,	C. J. Wigren
Providence, R. I.,	C. J. Wigren
Pontiac and Warren, R. I.,	Fridolph Soderman
Springfield, Mass.,	C. Poulson

#### NEW YORK DISTRICT

OLIN SWANSON, Presiding Elder

Ansonia, Conn.,	G. A. Nystrom
Arlington and Dover, N. J.,	Olin Swanson
Bridgeport and Stratford, Conn.,	J. E. Hilberg
Hartford, Conn.,	F. E. Broman
New Haven, Conn.,	O. W. Johnson
NEW YORK:	
Battery Park,	F. O. Logren
Lexington Ave.,	H. Young

#### BROOKLYN DISTRICT

H. W. EKLUND, Presiding Elder

Bethel, Mt. Vernon, N. Y., & Stamford, Conn.,  
Benedict Nilsson

#### BROOKLYN:

Bethany,	H. W. Eklund
Elm,	C. F. Thornblad
Immanuel,	Nils Eagle
Yonkers, N. Y., and Jersey City, N. J.,	Chas. Samuelson
Wilmington, Del., and Philadelphia, Pa.,	To be supplied

Peter Frost, Missionary to Finland.

### A MUCH-NEGLECTED BENEVOLENCE

REV. RICHARD POVEY.

MANY are the causes of Christian benevolence in the visible church; but there is one cause which seldom receives proper recognition, either by the religious press or by speakers on public platforms. I refer to the many pressing needs of many active, hard-working pastors who receive two thousand dollars salary and upwards. These, with few exceptions, ought to be able to take care of themselves and their families. I refer to the many whose salaries are small, the thousands who receive from five to eight hundred dollars a year. These men suffer through lack of necessary books and religious periodicals, etc., and through lack of many home comforts. But the trial is especially severe in the matter of educating their children. Said a brother pastor to the writer awhile ago: "I am miles from any high-grade school, and my daughter needs such advantages, but I have not a dollar to help supply that need. It takes every penny I receive to feed and plainly clothe us. Yes, and sometimes I am compelled to go in debt for such necessities. I am troubled and sad for my children's sake." I know of another faithful, hard-working pastor, whose daughter has to work in a cotton mill to help feed and clothe the family.

These things try preachers' souls and severely cripple their efforts. A man can always preach better with a ten-dollar bill in his pocket. We educate children in orphanages and in heathen lands. We ought so to do; such acts are right and proper. But where are the men and women

of means in our Methodism who will go to these needy pastors and their wives, and say, "I will educate your daughter," "I will educate your son," and thus lift a great burden from their souls? Of course such assistance should be bestowed in such a way as to stimulate self-help. In another way many of these needy pastors could be helped; but who ever hears of a well-to-do Methodist church member remembering such in their wills? How well it would sound—"One hundred, two hundred, or five hundred dollars to my pastor!" Yes, preachers receiving eight or ten thousand dollars salary are frequently remembered thus by their rich church members, emphasizing the words of Holy Scripture: "The rich have many friends," but not the poor fellows who toil, slave, and deny themselves for the sake of the church and the extension of the Redeemer's kingdom; these are forgotten by men and women of wealth. Such men and women forget the words of Christ: "I was hungry, and ye gave Me no food," etc., "When thou makest a feast call the poor, the maimed, the halt and blind," or "Seek out and bless the needy poor."

A great reform is needed on this line. It ought to begin in the church of God. It should begin now.

New London, Conn.

—Minister Conger's emphatic defence of the missionaries makes their case even stronger than other recent statements have done. We must assume that Minister Conger was in a better position to know the facts than anybody else, and that his interview triumphantly vindicates those who have been so unjustly accused,

both in the form of bald defamatory statements and in the less defensible form of professional humor.—N. Y. Commercial Advertiser.

### Save the Boy and the Girl

If the energy spent in reform, in the punishment of criminals, in the support of vicious paupers, in fighting and killing the rebellious elements in any country, were expended upon all the children of the State in wise methods of care and education, we should have a more prosperous State and a happier community. We should not need to support paupers and kill criminals. Because nine-tenths of the people are engaged in the active processes of creation, production, combination, invention, and progress, they pay little attention to evils that infest the State until they get strength and threaten society. Then they take energetic measures to suppress evils which never ought to have existed. Spasms of reform are not indications of civic good health. They are convulsions which show imperfect digestion. A campaign against vice is necessary when vice is rampant; but let it never be forgotten that vice becomes rampant only when the virtuous and the industrious majority neglect to care for the poorest and most neglected children. A girl neglected is likely before she is seventeen to become a menace to the moral and physical good health of the community. A boy neglected is likely before he is sixteen to become an evil-doer and a burden. Both the boy and the girl may cost the State hundreds or thousands of dollars to support and to punish, with little hope of reformation. To educate and care for them as children would have cost much less, with happier results.—Christian Register.

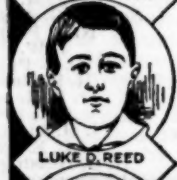
## Dr. Greene's Nervura Cures Children



EVA SMITH

A. O. Smith, Northfield Centre, Vt., says:

"My little daughter Eva had St. Vitus Dance with all its horrible symptoms. We and our neighbors thought her case hopeless. The most skillful physician I could get failed to help her. I commenced giving her Dr. Greene's Nervura blood and nerve remedy. The first bottle helped her, the second made a marked improvement, and four bottles cured her. She is now the picture of health."



LUKE REED

L. C. Reed, Hegewisch, Ill., writes:

"My little son Luke was very nervous after having scarlet fever. He could not hold his right arm and leg still. Our physician's treatment made him worse. I got one bottle of Dr. Greene's Nervura blood and nerve remedy and before it was all taken the St. Vitus Dance was gone. It is wonderful the way the medicine worked."



KENNETH OLIN

Mrs. J. W. Olin, Perry, N. Y., says:

"Our baby Kenneth was two years old and so nervous that he could not sleep. Neither would he eat scarcely anything. One bottle of Dr. Greene's Nervura blood and nerve remedy cured him completely, and I cannot say enough in praise of this wonderful medicine."



LENA BOWIE

Mrs. B. B. Bowie, Lisbon Falls, Me., says:

"My daughter Lena, five years old, was taken with the Saint Vitus Dance. She was so bad that she could not feed herself, and could not use her left hand, and could not talk so we could understand her. She could not walk without falling down. After taking two bottles of Dr. Greene's Nervura blood and nerve remedy she was entirely cured."



ROYAL HARRINGTON

Mrs. Herbert E. Harrington, Box 274, Adams, Mass., says:

"After two years with our local doctors, we took our little boy Royal to a specialist and he told us that Royal had epilepsy and was incurable. He lost his speech for six weeks and continued having the fits so he would have nine or ten in a night. We saw Dr. Greene's Nervura blood and nerve remedy advertised in the paper, so we got a bottle and gave it to Royal as directed. In three days the fits left him, and we have seen nothing of them since."



ETHEL WATSON

Mrs. H. H. Watson, 153 Bloomingdale St., Worcester, Mass., says:

"My daughter Ethel May had twenty-six convulsions in two years. Her appetite was very bad; she could not sleep nights, her limbs would draw up, and she suffered, oh, so much! She was as yellow as saffron and weak and delicate. Our local doctors gave her up. But, thanks to a wonderful medicine, she is now perfectly well and healthy. This remedy is Dr. Greene's Nervura blood and nerve remedy, and it has completely cured my little girl."

## of Epilepsy and St. Vitus Dance.



## MAINE CONFERENCE

Reported by REV. E. O. THAYER, D. D.

YARMOUTH entertains its first Methodist Conference fifty-three years after the organization of its first class-meeting. The early preachers came on horseback, the modern ones came, Tuesday, April 23, by electricity and steam. The reunion prayer-meeting was led by Dr. A. S. Ladd. It was very brief, and was followed by an eloquent missionary sermon by Rev. W. S. Bovard, of Congress Street, Portland. The choir of the Methodist Church led the singing.

## WEDNESDAY

Devotional exercises were conducted at 8.30, Wednesday morning, by Bishop Fitzgerald. He also conducted the communion service, assisted by the presiding elders.

The roll was called by W. F. Berry, secretary of the last Conference.

W. F. Berry was re-elected secretary; George C. Andrews, historical secretary; and Walter Canham, statistical secretary, with Thomas Baker, Wm. Wood, and F. C. Norcross, assistants.

W. P. Lord was chosen as treasurer, with H. L. Nichols, J. A. Ford, and A. T. Craig assistants.

The standing committees as published in Zion's HERALD were confirmed, with an additional one on Church Insurance, consisting of A. W. Pottle, G. C. Andrews, and G. R. Palmer.

F. L. Hart, representing the Church Insurance company, addressed the Conference.

A. W. Pottle presented the report on insurance, highly commending our own company, and it was unanimously adopted.

Dean Alfred A. Wright, of Boston Correspondence School, was introduced, and spoke of his work in a very entertaining way.

A resolution was presented by G. R. Palmer and adopted, giving all collections for Education to Maine Wesleyan Seminary.

The reports of the presiding elders, C. A. Southard, A. S. Ladd, and E. O. Thayer, were read. Some advance in members and benevolent collections was reported. The characters of effective elders were passed, except that of H. C. Wilson, of Hammond Street, Lewiston, against whom charges were preferred.

Miss Prather of the Chicago Training School, Miss Louise Manning Hodgkins, editor of the *Woman's Missionary Friend*, and Dr. T. C. Watkins, secretary of the Boston Deaconess Home, were introduced and briefly addressed the Conference.

The anniversary of the Woman's Foreign Missionary Society was held at 2 o'clock. Mrs. H. A. Clifford presided. Miss Henrietta Bancroft led the devotions. Miss Louise Manning Hodgkins gave the address entitled, "Missions at First Hand." Mr. and Mrs. Fenderson, of Saco, and Miss Prather, of Chicago, rendered solos.

The memorial service was held at 3.30. A. W. Pottle presided. E. T. Adams read the Scripture lesson, and W. S. Jones led in prayer. The memoir of Mrs. L. H. Bean was read by W. F. Berry; of Mrs. Francis Grovenor by W. S. Jones; and of A. R. Staples by E. T. Adams.

The Church Extension anniversary was the service of the evening. W. P. Lord led the responsive service, and W. B. Eldridge led in prayer. Rev. J. M. King, D. D., gave an address that interested the large audience. Fifty dollars were given for a church in the Philippines. The Baptist choir furnished the music. B. C. Wentworth presided.

## THURSDAY

At 8.30 E. T. Adams led the morning prayer-meeting.

Bishop Fitzgerald opened the business session at 9 o'clock.

Dr. Charles Parkhurst was introduced, and spoke earnestly and eloquently of Zion's HERALD.

Miss Henrietta Bancroft briefly spoke of the far-reaching work of the Woman's Home Missionary Society.

Rev. G. C. Wilson represented the Maine Bible Society. He stated that one-third of the homes of the State of Maine were not reached by the churches.

H. C. Wilson, formerly pastor of Hammond Street, Lewiston, was allowed to withdraw under charges.

Dr. T. B. Neely gave an excellent talk on

Sunday School and Tract work, urging loyalty to our own publications.

The order of the day—the vote on the new constitution—was taken up. After some debate, chiefly directed against the difficulty put in the way of changing our standards of doctrine, the roll was called. The vote resulted in 66 ayes and 12 noes.

The second order of the day was the reception of fraternal delegates from other churches. The Congregational Church was represented by Rev. C. D. Crane, pastor of the church in which the Conference sessions are being held; Rev. H. L. Caulkins brought the greetings of the Baptist churches; and for the first time in several years the Unitarians were represented, the local pastor, Rev. O. K. Crosby, being the speaker. He and his church have been very hospitable.

Dr. W. V. Kelley spoke for the *Methodist Review* and Wesleyan University.

Dr. J. M. King gave one of his forceful speeches on the work and duty and doctrines of Methodism.

Dr. Neely presented the interests of the Book Concern.

The Conference board of examiners was announced, and the Conference adjourned with the benediction by Dr. Kelley.

The annual meeting of the Woman's Home Missionary Society was held at 10 o'clock. The following officers were elect-

ed: President, Mrs. I. Luce; vice-president, Mrs. W. S. Bovard; corresponding secretary, Mrs. G. R. Palmer; recording secretary, Mrs. M. S. Canham; treasurer, Mrs. E. O. Thayer.

At 2 P. M. a large audience filled the Congregational Church on the occasion of the anniversary of the Woman's Home Missionary Society. Mrs. E. O. Thayer presided. Mrs. H. A. Clifford read the Scriptures, and Mrs. H. C. Beede led in prayer. The address was delivered by Miss Henrietta Bancroft, field secretary of deaconess work. Mrs. J. H. Bounds rendered two solos very acceptably.

At 3.30 Dr. T. C. Watkins and a delegation of deaconesses from the Boston Home took charge of the services. G. R. Palmer, chairman of the Conference Deaconess Board, presided. Miss Mae Chisholm charmed all present by her soulful singing. Miss Josephine Fisk spoke of the deaconess movement. Dr. Watkins also forcibly presented the work at Boston.

The anniversary of the Missionary Society was opened at 7.30, with C. C. Phelan presiding. The singing was by the choir of the Congregational Church. Dr. Henry K. Carroll gave the address.

## FRIDAY

Rev. J. A. Corey led the morning wor-

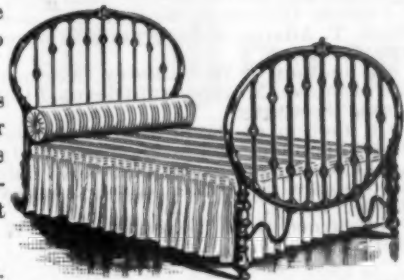
## LOOKING AHEAD

Water that has run over the wheel has done its work. It's water up the river that is going to run the mill now.

Apply the moral in your purchase of a brass bed. The old familiar patterns are like water that has run over the wheel. They have done their work and lived their time. It's the patterns which are coming out new this month that will run the mill in this 20th century.

Here is a first glimpse at the new designs. They are worthy of very close and critical study. The tubing is extra large. The main frames are elliptical, with leaf ornaments and leaf sockets. The outline is also elliptical, and the huskings form an ellipse.

It is a bedstead of distinction, and is attracting much attention daily from visitors.



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Best way to go is via Santa Fe Route, only line under one management, Chicago to San Francisco; three daily trains to California, Fred Harvey meal service, personally-conducted excursions.

On the way visit Indian pueblos, and petrified forest, also Grand Cañon of Arizona—world's greatest scenic spectacle, now easily accessible.

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## Santa Fe Route

ship. The Bishop opened the business session at 9 o'clock.

Under the 22d Question, H. Chase and G. F. Cobb were granted the superannuated relation. W. H. Barber was made effective, and C. W. Parsons, M. E. King and J. H. Trask were continued supernumerary.

The 23d Question was called, and the same list continued as superannuates. Speeches were made by G. W. Barber, S. M. Emerson, George Holt, John Collins, F. W. Smith, A. C. Trafton, and John Gibson.

G. R. Palmer presented the report of the Deaconess Board, recommending contributions to the Hospital in Boston. Miss Mae Chisholm sang a beautiful solo. Dr. T. C. Watkins presented the Boston Hospital building proposition and secured a subscription of \$1,115 for a Maine Conference ward.

E. M. Mills, D. D., gave a brief but very inspiring talk on the present achievements of the Twentieth Century Thank-Offering.

W. F. McDowell, D. D., spoke for the Board of Education, emphasizing the claims on our benevolence of Maine Wesleyan Seminary.

Luther Freeman introduced two resolutions, which were adopted, one fixing Sunday, October 20, as Education day, and the other calling for the appointment of a thank-offering commission for the Conference.

Dr. H. K. Carroll urged the need of more buildings for the foreign mission field. W. S. Jones read the report of the Conference trustees, which was adopted; \$685 were given to the stewards for claimants.

On motion of W. S. Bovard, it was voted to have the standing committees for next year published in the Minutes.

On motion of Luther Freeman, a resolution was carried requesting the secretary to publish in the Minutes names of Conference societies and the bequests of each year.

Francis Grovenor, William S. Jones and Enos T. Adams were granted a superannuated relation.

On motion of W. F. Berry two-thirds of the profits on Minutes were devoted to Itinerants' Institute.

On motion of David Pratt, a committee was appointed, consisting of Hon. Ira S. Locke, C. S. Cummings, and G. R. Palmer, to consult with trustees concerning investment of funds.

Adjourned with benediction by W. F. McDowell.

The Educational anniversary in the afternoon was one of the most interesting meetings of the week. D. E. Miller presided. J. T. Crosby led the devotions. Rev. E. M. Mills, D. D., gave an address on the Twentieth Century Movement. Rev. W. F. McDowell, D. D., delivered an eloquent address on Education. President H. E. Treithen spoke briefly of Maine Wesleyan Seminary.

At 4 o'clock occurred the Preachers' Aid Society meeting. I. Luce presiding. W. S. Bovard and E. S. J. McAllister gave the addresses.

At the same hour, in the chapel, the Preachers' Wives' Association of Portland District gave a reception to the ladies of the other districts. It was a new idea in the Maine Conference, and was a very pleasant occasion. Seventy-five ladies were present. Just before the close many of the preachers came in to share in the refreshments and sociability. A brief history of the organization was given by Mrs. E. O. Thayer, Mrs. J. H. Bounds sang a solo, and the Misses Clifford, of Portland, gave selections on mandolins. In the evening a concert was given by the Morse Vocal and String Quartets of Maine Wesleyan Seminary, assisted by Miss Harriet M. Piper, the teacher of elocution. Miss Piper's rendering of "The Bugle Song" was very fine.

#### SATURDAY

Devotional services were led by C. F. Parsons.

The Bishop opened the session at 9 o'clock.

On motion of Wm. Wood a telegram of greetings was sent to the East Maine Conference in session at Clinton.

E. O. Thayer, on behalf of the presiding elders, nominated the Conference Commission on Twentieth Century Thank Offering as ordered yesterday: H. B. Dunnack and H. L. Emery, of the Augusta District; D. B. Holt and E. S. Crosby, of the Lewiston District; L. Freeman and Frank M. Strout, of the Portland District.

Geo. C. Andrews presented the report of the committee on the Bible Society.

Under the 9th Question, F. C. Norcross, S. E. Leech, and C. H. Young were passed in studies and elected to elder's orders.

Under the 10th Question, Harry S. Ryder

was continued in studies of the third year. F. H. Billington and C. A. Terhune were advanced.

Under the 5th Question, Geo. D. Stanley, T. H. Hall, Chas. B. Lamb, F. R. Griffiths, J. H. Puffer, and A. T. Craig were advanced to the second year on trial.

The 7th Question was taken up, and after the usual questions and practical remarks by the Bishop, in which he urged the duty of every minister to be true to his vows or as an honorable man withdraw from the church, E. S. J. McAllister and D. C. Abbott were admitted into full connection, and the latter was elected to deacon's orders. E. S. J. McAllister is already an elder.

David Nelson was elected as a local preacher to deacon's orders.

Appreciative remarks were made concerning George D. Lindsay, who is very sick. He is beloved by all the brethren of the Conference and highly honored for his successful labors. He was granted a superannuated relation. A present of money was gathered and ordered sent to him as a token of esteem.

Rev. W. P. Thirkield, D. D., secretary of the Freedmen's Aid and Southern Education Society, was introduced and made a short but effective speech.

Prof. Rishell of Boston University recommended the School of Theology to the patronage of the Conference.

The Conference then went into executive session to consider applications for admission on trial. J. H. E. Rickard was admitted. F. K. Beem from the Congregational Church was recognized as an elder and admitted on trial.

On motion of W. F. Berry, a resolution was offered and adopted limiting the time of General Conference officers addressing the Conference at its business session, and requiring all other persons desiring to present causes to appear before a committee and to secure their consent.

On motion of C. S. Cummings the presiding elders were requested to nominate a committee to arrange the plan of services for the next Annual Conference.

Adjourned with benediction by W. F. Berry.

The anniversary of the Epworth League was held at 2 o'clock. William Cashmore presided. A. A. Lewis led in prayer. Dr. W. P. Thirkield gave the address, which was enjoyed by a large audience. The Conference quartet and the Ladies' Quartet rendered selections. The latter organization consists of Mrs. A. S. Ladd, Mrs. F. R. Griffiths, Mrs. J. H. Bounds, and Miss Mabel Marston, the first three being preachers' wives. It is hoped that it will be a permanent feature of our Conference sessions and in other conventions.

E. S. J. McAllister presided at a Temperance meeting at 4 o'clock, introducing with some eloquent remarks the speaker, Sheriff Pearson, of Portland.

In the evening G. F. Millward presided at the anniversary of the Freedmen's Aid Society. Rev. W. P. Thirkield, D. D., gave a very interesting review of the problems of the South and the work being done by our churches and schools. The Unitarian Church choir furnished music.

#### SUNDAY

The love-feast was opened at 9 o'clock by A. S. Ladd. The time was fully occupied with songs and testimonies.

At 10:30 the regular service began. A. S. Ladd read the Scriptures, and G. R. Palmer led in prayer. Bishop FitzGerald preached, taking as his text the inscription on the cross: "Jesus of Nazareth, King of the Jews." It was a forcible, practical sermon.

David Nelson and Dudley C. Abbott were

ordained deacons. The Congregational choir sang the anthems. Mrs. J. H. Bounds rendered two solos. She is the wife of one of our preachers, and Maine Conference has reason to be proud of her.

The afternoon service was opened with singing by the Festival Chorus Choir of Yarmouth. John Collins led in prayer. Fred C. Norcross, Chas. H. Young and Sewall E. Leech were ordained elders.

The rest of the afternoon service was used in taking subscriptions on the debt of the Yarmouth Church. About \$1,200—one-half the whole debt—were secured. At the close Mrs. Bounds sang a solo. The benediction was pronounced by Dr. S. F. Upham.

In the evening Dr. Upham gave his lecture, "The Debt we Owe our Methodist Fathers." Israel Luce presided, and the Congregational choir led the singing.

#### MONDAY

J. B. Lapham led the morning prayer, meeting at 8 o'clock.

Bishop FitzGerald opened the Conference at 8:45.

The Bishop nominated H. E. Dunnack to preach the missionary sermon, with D. B. Holt as alternate.

Triers of appeals and the Conference Board of Church Extension were nominated and accepted.

Walter Canham read the statistical report, which showed an increase in full membership of 64 and a decrease in probationers of 39. On debts \$11,486 have been paid. There was a decrease in all but three of the benevolent collections.

The reports of the treasurer, W. P. Lord, and the auditing committee were read and accepted.

Hosea Hewitt read an excellent report on Education and Methodist Literature.

D. E. Miller was nominated as visitor to Boston School of Theology; G. C. Andrews to Boston University; B. F. Fickett and C. W. Brown, M. D., of Livermore Falls, visitors to the Wesleyan Association.

G. R. Palmer presented the needs of Kent's Hill. He was ably followed on the same idea by Luther Freeman. W. S. Bovard spoke high praise for Boston University.

J. R. Clifford presented the report on Sunday-schools and Tracts.

W. S. Bovard introduced a resolution favoring the establishment of a Deaconess Home in Portland.

H. S. Ryder read the report of the Epworth League committee.

E. S. J. McAllister read an emphatic report on Moral Reforms. W. F. Berry spoke in favor of the report. He showed that any man who has evidence of crime, including rum-selling, in Maine, and does not call upon officers to prosecute, is by law accessory to the crime.

Luther Freeman presented a resolution endorsing W. F. Berry's work.

C. C. Phelan presented report of Missions.

The Church Extension report was read by B. C. Wentworth.

The Conference Deaconess Board was elected for three years: G. R. Palmer, W. S. Bovard, A. W. Pottle, C. W. Bradlee, Wm. Cashmore, J. T. Crosby, Mrs. Helen A. Ladd, Mrs. R. H. Turner, Mrs. W. H. Perry.

On motion of J. A. Corey, it was recommended that the pastor at Berlin, N. H., be allowed to ask subscriptions in our churches for the church debt.

Walter Canham presented resolutions complimentary to Bishop FitzGerald, the pastor, our hosts, and others.

The secretary read the report of the com-

## A Poor Woman

**has just as much right to good health as a rich woman. Dr. Greene offers free of charge to every woman, the advice that leads to health and strength. Write to him at 34 Temple Place, Boston, Mass., and tell him all about your weakness. The special advice of the discoverer of Dr. Greene's Nervura cannot be bought for money, but it will be given to you free if you will write.**



mittee on publication of the Minutes. There was a profit of nearly \$150.

The report of the stewards was presented by D. B. Holt.

The selection of the seat of the next Conference was left to the presiding elders and the committee on Program.

Luther Freeman was made a member of the Interdenominational Commission.

A greeting was received by wire from the East Maine Conference.

J. B. Lapham and E. R. Drummond were appointed a committee on incorporation of the Conference.

The board of Church Location was nominated by the presiding elders.

W. F. Berry was appointed secretary of Christian Civic League.

The Bishop read a brief Scripture selection, and A. W. Pottle led in prayer. After brief remarks by the Bishop, the appointments were read, and Conference adjourned.

The appointments are as follows:

#### AUGUSTA DISTRICT

C. A. SOUTHARD, Presiding Elder

Andover, Supplied by G. B. Hannaford  
Augusta, H. E. Dunnack  
Bingham & Mayfield, Sup. by A. A. Callaghan  
Buckfield, Supplied by H. C. Munson  
E. Livermore & Fayette, Sup. by F. O. Winslow  
East Readfield, F. C. Norcross  
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Leeds and Greene, F. H. Hall  
Livermore and Hartford, J. R. Clifford  
Livermore Falls, S. E. Leech  
Madison, H. L. Nichols  
Monmouth, Cyrus Purinton  
Mt. Vernon and Vienna, Sup. by C. W. Dane  
New Sharon, Farmington Falls & Mercer, H. S. Ryder  
North Anson and Embden, Sup. by C. H. B. Seliger  
North Augusta, J. B. Lapham  
Oakland and Sidney, J. E. Clancy  
Phillips, S. Hooper  
Richmond, Sup. by W. E. Purinton  
Rumford & Dixfield, J. L. Hoyle  
Rumford Falls, Daniel Onstott  
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Solon, T. N. Kewley  
Strong and Freeman, A. A. Lewis  
Waterville, W. T. Chapman  
Wayne and No. Leeds, Supplied by A. C. Cook  
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Wilton and North Jay, F. C. Norcross  
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W. F. Berry, Secretary of the Christian Civic League of Maine; member of Waterville quarterly conference.

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Baldwin and Hiram, Supplied by David Nelson  
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Wesley Church, D. B. Holt  
Berlin, N. H., William Wood  
Berlin Falls, Scandinavian Mission, To be supplied  
Bethel and Mason, O. S. Pillsbury  
Bowdoinham, J. B. Howard  
Bridgton and Denmark, C. C. Whidden  
Brunswick, D. E. Miller  
Chebeague, F. K. Beem  
Conway, N. H., T. P. Baker  
Cumberland and Falmouth, E. W. Kennison  
East North Yarmouth, James Nixon  
Empire and South Auburn, F. H. Billington  
Fryeburg and Stowe, Supplied by E. F. Doughty  
Gorham, N. H., W. H. Barber  
Harpwell and Orr's Island, W. B. Eldridge  
Intervale and Bartlett, N. H., Hosea Hewitt  
LEWISTON:  
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Park Street, C. C. Phelan  
Lisbon, C. C. Phelan  
Lisbon Falls, H. A. Peare  
Locke's Mills Circuit, Supplied by O. L. Stone  
Long Island, To be supplied  
Mechanic Falls & Minot, Alexander Hamilton  
Naples and Sebago, C. B. Lamb  
Newry, Supplied by W. H. Congdon  
North Auburn and Turner, J. H. E. Rickard  
North Conway, To be supplied  
North Norway, To be supplied  
Norway and Bolster's Mills, B. F. Fickett  
Oxford and Welchville, A. W. Pottle  
South Paris, To be supplied  
South Watford and Sweden, Supplied by W. P. Merrill  
West Bath, David Pratt  
West Cumberland & S. Gray, Sup. by R. S. Leard  
West Durham & Pownal, H. A. Rich  
West Paris, C. A. Brooks  
Yarmouth, C. A. Brooks

H. C. Sheldon, Professor in Boston University; member of Brunswick quarterly conference.

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Berwick, B. C. Wentworth  
Biddeford, C. W. Bradlee  
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Cornish, C. H. Young  
Eliot, T. C. Chapman

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School Street, D. F. Faulkner  
Kennebunk, G. F. Millward  
Kennebunkport and Cape Porpoise, I. A. Bean  
Kezar Falls, F. C. Potter  
Kittery Second Church, G. C. Andrews  
Maryland Ridge, J. W. Lewis  
Newfield Circuit, Sup. by William Bragg  
Ogunquit, Geo. D. Stanley  
Old Orchard and Saco Ferry, H. A. Clifford

PORTLAND:

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Congress Street, W. S. Boyard  
Pine Street, E. S. J. McAllister  
Clark Memorial, C. A. Terhune  
West End & Washington Ave., F. R. Griffiths  
Peak's Island, Supplied by H. A. Sherman  
Saco, J. T. Crosby  
Sanford, A. K. Bryant  
South Berwick, Israel Luce  
South Biddeford Ct., J. H. Puffer  
South Eliot and Kittery First Church, E. Gerry

SOUTH PORTLAND:

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Bowery Beach, J. H. Roberts  
Elm Street, J. H. Roberts  
Knightville, J. A. Corey  
People's Church, J. A. Corey  
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## CHURCH REGISTER

#### POST OFFICE ADDRESS

Rev. Edward Higgins, 125 Ash St., Waltham, Mass.

W. H. M. S. — The Cambridge District will hold a meeting at Broadway Church, Somerville, Wednesday, May 8. Sessions at 10.30 and 2. An interesting program has been arranged. All are cordially invited. Lunch served at 15 cents. Take Winter Hill car at Park St. Subway for Grant Street, Somerville. Church one minute's walk from electric.

BELLE A. WILLISTON, Dist. Sec.

W. F. M. S. — The regular monthly meeting of the executive board will be held Wednesday, May 8, at 10 a. m., in the Committee Room, 36 Bromfield St.

A. W. PHINNEY, Rec. Sec.

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PASTORAL SUPPLY. — Any pastor or church desiring a supply during the summer vacation, or for a Sunday or more, is invited to correspond with Rev. S. E. Quimby, Tilton, N. H.

A CORRECTION. — In the report of the recent session of the New England Conference it was stated that Rev. Elihu Grant was, during the year, transferred to a Southern Conference, ordained, and received into full connection. The last particular is incorrect. He was transferred and ordained deacon and elder under the missionary rule.

A. H. HERRICK.

W. H. M. S. — The regular meeting of the executive board of the W. H. M. S. of New England Conference will be held in the vestry of Bromfield St. Church, Monday, May 6, at 2 o'clock.

MRS. JOHN GALBRAITH, Rec. Sec.

What is called a "crying baby" is not so from choice. Constant crying denotes that something is wrong; oftentimes it is the food. Mellin's food babies are well fed and happy, and are not known as crying babies.

#### Marriages

SARGENT — ROBERTSON — In Bay View, Gloucester, April 25, by Rev. Wm. Ferguson, at the residence of James Robertson, father of the bride. Alphonso B. Sargent and Margaret L. Robertson, both of Bay View.

CHURCH EXTENSION. — A very important meeting of the New England Conference Board of Church Extension will be held in the Historical Room, 36 Bromfield St., Monday, May 6, at 10 a. m. All members are requested to be present.

JOHN GALBRAITH, Sec.

Health for ten cents. Cascarets make the bowels and kidneys act naturally, destroy microbes, cure headache, biliousness, and constipation. All druggists.

DOVER DISTRICT W. F. M. S. — Semi-annual meeting at Portsmouth, Friday, May 10. Sessions at 10.30, 2, and 7.30. An interesting program has been prepared. Dr. Edna G. Terry will address the meeting in afternoon and evening. Lunch served by Portsmouth ladies.

E. W. PHILLIPS, Cor. Sec.

WESLEYAN HOME. — A special meeting of the directors of the Wesleyan Home will be held on Wednesday, May 8, at 2 p. m., in the Committee Room, 36 Bromfield St.

E. H. BUELL, Sec.

EVANGELISTIC ASSOCIATION OF NEW ENGLAND will hold its annual meeting, Wednesday afternoon, May 8, at 2.30, in the vestry of Park St. Church. Instead of the usual three days' conference there will be "noon meetings" for an entire week, beginning Tuesday, May 7, in charge of General Secretary S. M. Sayford, which will be addressed by Rev. W. Percy Knight, pastor of Calvary Presbyterian Church, Lockport, N. Y. The singing will be under direction of the efficient gospel soloist, Mr. Lewis E. Smith.

Languor and weakness, due to the depleted condition of the blood, are overcome by Hood's Sarsaparilla, the great vitalizer.

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## OBITUARIES

"At end of love, at end of life,  
At end of joy, at end of strife,  
At end of all we cling to so,  
The sun is setting. Must we go?"

"At dawn of love, at dawn of life,  
At dawn of peace that follows strife,  
At dawn of all we long for so,  
The sun is rising; let us go."

**Wardwell.**—Rev. Virgil Paris Wardwell was born in Penobscot, Me., Oct. 29, 1839, and died in Camden, Me., Jan. 31, 1901.

He was educated in the East Maine Conference Seminary and Harvard University. For some years after his school days he was a successful teacher. He combined with educational qualifications the ability to interest his students and inspire them to do their best in all their studies.

He enlisted in the service of his country in 1861, a member of the Sixth Maine regiment. He received commissions to be second and first lieutenant, and was honorably discharged from the service at the expiration of the term of his enlistment.

He was married twice, and is survived by his second wife and three daughters, the children of his first wife. Loving and kind in his family, his memory is precious with his loved ones, and his teachings and pure Christian life an inspiration to faith and noble living. He was a companionable man of warm sympathy, and therefore a delightful man in all family and social relations. He was an original, strong and fruitful thinker, possessed of a brilliant imagination, and held "the pen of a ready writer." He was, therefore, a fascinating author.

Mr. Wardwell was converted in 1874, and became a probationer in the Methodist Episcopal Church in Bucksport. He was baptized Oct. 18 of the same year, and in the following month, November, he was received into full membership. His conversion was a home-coming after a long absence, and was attested in a marked and beautiful ripening of a noble life, in the positive change from advanced liberalism of thought and belief to genuine Christian faith, and in the dedication of his talent of song and all other capabilities, energies and acquisitions, to his new Master. To a friend with whom he was conversing, and who asked this question: "How came you to change your belief so radically?" he replied: "God enlightened me, and enabled me to see that the things were reasonable which I had thought were unreasonable." Before his conversion the thought was in his mind that the ministry of the church was his special vocation. This thought became an undoubted conviction immediately after his conversion. He received a license to be a local preacher, April 22, 1875. The Conference year of '75 and '76 he remained principal of the grammar school in Bucksport, and supplied the pulpit at East Bucksport. He was received on trial by the East Maine Conference in 1876, was ordained deacon and admitted into full membership in 1878, and was ordained to the office of an elder in 1880. He served the church faithfully and usefully in Machias, Orrington, Newport, Dover, Castine, Ellsworth, Camden, Damariscotta, Hampden, East Boothbay, and Wiscasset. In 1898, because of increasing infirmities which resulted from the exposure and hardship of his army life, he felt unable to continue in the work, and received a supernumerary relation. One year ago he was given a superannuated relation. When he retired from the active work he settled in Camden, where he has been the pastor's helper and a blessing to the church and community. During his last sickness, and but a short time before his death, he sent this written testimony to the love-feast: "Read for me that beautiful Shepherd Psalm—23d Psalm. He giveth pain in the night, and also songs. I am cradled in His love. In God is my salvation and my glory. The rock of my strength and my refuge is in God."

A companionable man, a true friend, a diligent student, a brilliant author, a faithful

Christian, an eloquent Gospel preacher, he rests from his labors and his works follow him.  
C. A. PLUMER.

**Pingree.**—William S. Pingree was born in Norway, Maine, May 13, 1821, and died in his native town, Jan. 28, 1901.

He was the son of William and Eleanor Stevens Pingree, and one of a family of six children. The father was a Methodist local preacher. Oct. 19, 1851, William married Miss Laurana H. Pool, of Norway. The first year of wedded life was passed at Cape Elizabeth, Me., and the next three at Chelsea, Mass. Mr. and Mrs. Pingree then returned to Norway to spend the balance of their lives. Four children were born to them, three of whom are now living.

In 1856, under the labors of Rev. E. G. Dunn, the Methodist circuit-rider, both husband and wife were converted to Christ, and in due time united with the Methodist Episcopal Church at North Norway, of which they were faithful members unto death. For some time Mr. Pingree had been in feeble health, and knew that he was liable to be called suddenly. A few days before his death he said to the writer of these lines: "I am ready and waiting." His hope was bright, his faith strong, and his assurance without a cloud. He died at the home of his daughter, Mrs. Isaac H. Pingree, with whom he has lived since the death of his wife, Oct. 27, 1892. Mrs. Pingree, assisted by Mrs. Harland Flint, did all that willing hands, prompted by loving hearts, could do to make a father's last days peaceful and happy.

Funeral services were held at the home of the daughter where the death occurred, Rev. B. F. Fickett conducting the religious exercises.

**Rich.**—Mrs. Catharine Higgins Rich, daughter of Elnathan and Thankful Higgins, was born in Wellfleet, Mass., in September, 1827, and departed this life in Swampscott, Mass., Mar. 4, 1901.

She was converted when quite young and joined the Congregational Church in Wellfleet where her parents were members. In 1846 she was united in marriage with Mr. Nathaniel Rich, who was a member of the Methodist Episcopal Church, which she joined in order to be with her husband. For over a half century they traveled together life's toilsome pathway. In 1852 Mr. and Mrs. Rich moved to Swampscott. They found no Methodist Episcopal Church there at that time. A society was soon formed with which Mrs. Rich identified herself, and later a church edifice was built. Her religious experience was bright, positive and cheerful. She had been in poor health for many years. She was of a quiet, retiring nature, a tender mother and a faithful wife. She always made her pastor's calls cheerful, expressing her faith and hopefulness. She has gone to join the two daughters upon the other side.

Mrs. Rich leaves a husband, two daughters—Mrs. Wm. R. Snow, of Swampscott, and Mrs. J. C. Estes, of Lynn—with their families, and other relatives and friends, to mourn their loss.

The funeral services were held at her late home in Swampscott, March 6, conducted by her pastor, Rev. C. W. Walker, assisted by Rev. D. E. Burtner, an adjoining neighbor, pastor of the Congregational Church. Her body lies in the tomb in the Swampscott cemetery awaiting burial; her spirit has gone to God, and she has been transferred from the church militant to the church triumphant.

C. W. WALKER.

**Chambers.**—Mrs. Susan Chambers was born in Bremen, Me., Oct. 6, 1818, and passed into rest in September, 1900, at the ripened age of 82 years, from the town of Waldoboro, Me.

Mrs. Chambers was the daughter of Sullivan Hardy, Esq. She was united in marriage, in December, 1839, with Freeman G. Fiske, by the late Rev. Dr. Mark Trafton. Her second husband was Joseph Chambers, an ardent member of the Methodist Church in Bremen, to whom she was married in December, 1864, by the late Rev. B. B. Byrne, who, with Dr. Trafton, has, since she passed over to meet the Heavenly Bridegroom, followed her to the home where changes never come.

She was converted to Christ at the age of fifteen in her native town, becoming a member of the Methodist Episcopal Church, and continuing true to duty and labor when health permitted till her decease. Her ardent co-worker in the various departments of the church was a

Miss Mary Genthner, who passed away about seven years ago, but whose memory recalled refreshing seasons of sacrifice and self-denial for the cause of her Master. Mrs. Chambers organized and conducted a Sunday-school where none had ever existed. She was a successful teacher and a lover and thorough student of the Bible. This was manifest in her prayers, testimonies and exhortations, which the people loved to hear. She delighted in the old hymns, and as we sang some of Wesley's at her bedside the week before she died, her face glowed with light. She was a lover of ZION'S HERALD, and looked for its weekly visits with great interest, especially informing herself about the progress of the churches. Her last conversation with the writer will not soon be forgotten. It took place about a week prior to her decease, but

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even then she seemed to have had glimpses of the Great Beyond. She requested that the text to be used for her funeral sermon be 1 Cor. 15: 55-57.

Mrs. Chambers was a woman of wonderful vitality, being confined to her bed for nine months; but was a patient sufferer, waiting for the call of the Master. She spent the last years of her widowhood in the home of her son, a deacon of the Congregational Church. Every attention was given and every necessity met by the patient hands of her daughter-in-law, who ministered to her wants. A son and daughter survive her—Mr. John Fiske, with whom she lived, and Mrs. James Donnel.

GEO. READER.

**Emery.**—Sally Knowlton Emery was born August 22, 1817, in the town of Elliot, Me., and died in South Berwick, Me., at the home of her brother, the late Nathaniel Knowlton, Dec. 21, 1900.

In her girlhood she was converted and united with the Methodist Episcopal Church in the town of Elliot, where she remained an honored member until about thirteen years ago, when she moved to South Berwick and united with the Methodist Episcopal Church in this place. She was a constant attendant upon all the means of grace as long as her health permitted; and ever had all the interests of the church at heart, contributing according to her ability, by means and influence, to the prosperity of the church of her early choice. She kept up correspondence with her old pastors to the last year of her life, and held them in reverence and affection.

Her last sickness was of only a few days' duration, but death found her ready to depart and be with Christ. Her sister and daily companion, Mrs. Walker, whose companionship and ministry during the past years have been a constant benediction to our aged sister, mourn their loss, as do the two surviving sons and the church of which Mrs. Emery was a lifelong member.

ZION'S HERALD was a cherished weekly visitor for many years, and these few lines in its columns will awaken many pleasant memories with the ministers of South Berwick and Elliot Methodist churches.

I. LUCE.

**Stone.**—Mrs. Matilda Stone died in Fayette, Me., October 31, 1900, aged 82 years.

She had been a member of the Methodist Episcopal Church from childhood. In 1894 she united with the church in Auburn by certificate, and was an active worker according to her ability in all lines of Christian labor.

After the death of her husband her life was lonely, and she meditated much on eternal things and lived in anticipation of the life to come. She loved and supported her pastor, whoever he might be, and was loyal to the church of her choice. Whenever the church doors were opened "Auntie" Stone was sure to come in; and her greatest grief was to be deprived of the privilege of attending social meetings.

Last summer Mrs. Stone went to live with her son at Fayette, and died there in the triumph and hope of the gospel of Jesus.

C.

**Blair.**—Carleton H. Blair, one of the oldest and most respected members of the Methodist Episcopal Church in Gardiner, Me., passed to his home on high after a brief illness, Feb. 10, 1901. He was born in the town of Pittston, March 28, 1816, when that town was a part of Massachusetts.

For forty-three years Mr. Blair has lived in Farmingdale in the home where he died. Nov. 28, 1839, he was married to Miss Deborah Bailey, who survives him. He had several sons, but only one—Mr. Charles Blair, of Hallowell—is now living. In his early manhood he was one of the strong, active men of the church, always present at the social meetings, full of enthusiasm and the spirit of the Master. His married life and his Christian experience were most exemplary, as all who knew him cheerfully testify. His death, followed by that of his eldest son in a few days, also the death of a

grandson, leaves his widow in the shadow of a great affliction, but sustained by grace.

ALBERT A. LEWIS.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. Send for circulars and testimonials. Address,

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## DOES THE WORK OF THE MINISTRY PAY?

A PASTOR'S WIFE.

LOOKING backward over a period of nearly ten years of wearisome labor of mind, heart and hand, the question will sometimes arise, in moments of extreme despondency, "Does the work pay?" Perhaps a few words from one who has shared the joys and sorrows of the pastorate may prove helpful to some reader who does not fully understand what the demands of the work are.

Looking at the matter from a strictly financial standpoint, there can certainly be but one answer: It does *not* pay. Think of a young man who gives only a few years in preparation (and many give more than a few), entering the work where perhaps the salary does not exceed \$300 a year. I have felt surprised many times at the ignorance of some who attempt to write on this subject, when they state that many country ministers are expected to care for themselves and families on \$600 or \$800 annually. In Maine, at least, on a country charge, such an amount is far above the average.

Allow me to relate the actual experience of one with whom I have been intimately associated for some years past. Let me tell you frankly what this young man brought to the work: First, he brought — what every one should bring in order to win souls — a consecrated heart and a spotless character. Next he also brought a sufficient amount of intellectual culture to win and hold the love and respect not only of his members and congregations, but of his brother ministers as well. And yet on the first charge this young man served, the amount paid him annually from the people was less than \$300, and that mostly in farm produce. Out of this amount he paid \$50 for house rent (for the society did not own a parsonage), and was expected to support his family of three. Let me add just here that, fortunately, he received \$50 a year from the Conference missionary fund, which formed a large share of the money he received from the society during the year.

After six months of labor, sickness came to his family, and then the hand-to-hand struggle began in earnest. The opportunity was offered him to teach during the long winter term at the district school, which he gladly accepted. Yet it was no light task to teach through the week, preach twice on Sunday, superintend two Sunday-schools, and lead one social meeting. Added to this came his Conference studies, which are no small matter, as any young minister will tell you. The long-continued illness of the dear little one pressed sorely on heart and mind. The

needs of the work increased, and still the struggle went on. And thus passed the first year of his Gospel ministry.

Another year followed, in many respects harder than the first, and although at the end of the second year promotion came, the constant expense of continued illness in his family, and the increasing demands of the new work, kept heart and hands more than full. At the end of ten years of hard labor it is only by the practice of the strictest economy that the income can be made to cover the expenses. Is it any wonder, then, that I say, from a financial standpoint, it does *not* pay?

Possibly some reader may ask in what way the laborers are repaid for the great amount of self-denial and sacrifice necessary to the prosperity of the work? Follow me once more to the scene of this first pastorate mentioned, and you will readily see:

In a neat village we see a beautiful little church filled each Sunday with those who love to assemble for the worship of God. Ten years ago the people cared not for these things. At the beginning of his pastorate here, this young minister was told that it was useless to try to hold any kind of religious services there, as the people would not attend, or, if they came, it would only be to disturb the meetings. Less than three months later a congregation of more than sixty gathered regularly each week to listen to the Gospel, and never during his two years' labor there did the pastor have cause to complain of the conduct of the people. He invariably found them polite and attentive, and, best of all, precious souls were saved.

On the second charge the pastor found, at a distant part of the field, a class of a few faithful members. They held a weekly class-meeting, but had not been able to sustain preaching there for many years, and they owned no house of worship. He opened up the work at that point, preaching there each Sunday afternoon, and at the beginning of the second year he organized a church. Is it strange that illness, caused by overwork, compelled him to leave the work before the close of the second year? Other faithful hands have carried it on, however, and today no charge on the district has greater prosperity than this. The society now owns a church edifice worth more than five thousand dollars, and has a membership of nearly one hundred.

The third charge to which this pastor was sent contained a weak church and a much discouraged people. During his pastorate there of nearly five years the church was built up, and work begun in an adjoining town, where twenty-five of the best people of the town were soundly

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converted and are "going on unto perfection." Brothers and sisters in the Lord, believe me, herein the pastor and family find the reward of their labors and sacrifice.

This is only one instance, out of many that might be cited, to prove that the faithful minister does not receive the reward of his labors in this life — only in the knowledge that precious souls are being saved, and that one day some of the ransomed shall say: "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." "And the King shall answer, and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me." How paltry then will seem the labor compared to the joy of knowing that even one soul is saved from eternal doom and brought into eternal blessedness. If the years of labor had brought no other reward than the assurance that one of God's children had been redeemed from the power of sin unto eternal righteousness, surely our life's labor has not been in vain. How much more, then, when many have been brought into the fold shall come the promise: "They that turn many to righteousness [shall shine] as the stars forever and ever."

Be not discouraged, brother laborer, though oft the work goes hard and the answer to our prayers seems long delayed. This life is brief at best, and we have the promise of a long eternity in which to enjoy the blessings of the redeemed. In the best and truest sense, then, the work *does* pay.

Faithful followers of our King,  
Striving hard some sheaves to bring,  
Be not weary in the way,  
Strength is promised "as thy day."

When we reach the other shore,  
And the trials all are o'er,  
Shall we backward turn our gaze,  
Thinking of the weary ways?

Nay! We who are sinners saved by grace,  
Shall see our Saviour face to face,  
And in His presence evermore  
Forget the trials that are o'er.

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